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Contents.

1. Adam. Sketch of life & character of.
2. Sanson St. Female Bib. Assoc. 1st annual Report.
3. Female Seaman's Friend Soc. 1st annual Report.
4. Genesee Consoc. Reply to letter of Rev. J. Emerson.
5. Assoc. Reformed Synod Acts & Proc.
6. Webster. Public lands. etc.
7. Philip. Letter to Soc. of Inq. on Missions
8. Presbyterian Church. 3d annual essay.
10. Amer. Home Miss. Soc. 8th Anniversary Rept.
11. Amer. Home Miss. Soc. 5th " "
12. Pa. State Temp. Soc. Address.
13. Morris & Ray. Addresses 1830.
9. Carey. Letters on the Colonization Soc.

Pamphlets Religious
Missions v. 4

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A Sketch of the Life and Character of the Rev. THOMAS ADAM, Rector of Wintringham, Lincolnshire, England.

THE Rev. Thomas Adam was born at Leeds, in the West-Riding of Yorkshire, Feb. 25, 1701; his father, Mr. Henry Adam, was of the profession of the Law, and Town-Clerk of that Corporation. He married Elizabeth, daughter of Jasper Blythman, Esq. Recorder there, by whom he had six children, Jasper, Henry, Thomas, Catherine, Elizabeth, and Sibyl.

Our author, Thomas, was first put to the public Grammar-School in that town, under the care of the pious and worthy Mr. Thomas Barnard, then head master of that school, and afterwards to the school at Wakefield; from whence, about the usual time of life, he went to Christ's College, Cambridge. But, after he had resided there about two years, he removed to Hart-Hall, (now Hertford College,) in Oxford, under the care of that famous disciplinarian, Dr. Newton, (head of that seminary, and its founder as

a college,) for whose memory in that capacity he ever retained the highest respect.

By the interest of an uncle, a person of some eminence in the profession of the law, and who had been of singular service to the family of the patron, about the year 1724 he was presented to the living of Wintringham, in Lincolnshire, of which he continued rector fifty-eight years; but not being of age to take possession, it was held for him by a friend for about a year.

Not long after he settled at Wintringham, his uncle, who seemed much set upon the advancement of so promising a nephew, urged him greatly to come up to London, *to show himself*, as he termed it, concluding this to be the most likely way to recommend him to the favour of those who were most able to advance him in the world: but when Mr. Adam understood that his view was to put him in the way of more preferment, he was so far from embracing this advantageous proposal, that he thought it his duty to decline the invitation in as civil a manner as he could, at the same time returning for answer, *that it was incumbent upon him to be with his flock at Wintringham;* an answer which gave great offence to his uncle, as it frustrated all his well-meant schemes for his promotion and advancement in the church.

Nor did he ever afterwards depart from the same disinterested determination, to refuse all additional preferment.

When Dr. Thomas was promoted to the Bishopric of Lincoln, our author, whose good behaviour at the university had gained him the esteem of his governors there, was strongly recommended by them to his peculiar notice, as one whom he would find more especially deserving, amongst his clergy, of his attention and regard. And it is very probable that we find him, in consequence of this, appointed to preach

before his lordship at Gainsborough, at his primary visitation there. But how much soever the bishop might be at any time disposed to befriend him, he gave him to understand that he was perfectly satisfied with what he at present had, then not quite *l.* 200 per annum, nor ever meant to engage in any second charge.

Not many years after his coming to Wintringham, Mr. Adam thought proper to change his state of life, by marrying Susannah, the eldest daughter of the Rev. Mr. Cooke, vicar of the neighbouring parish of Roxby, by whom he had one only daughter, who died in her infancy; and, after having lived together with much comfort during thirty years, or more, in the year 1760, he was called upon to resign this dearest earthly treasure into his hands from whom he had received her. He was greatly affected by this loss, but bore it with a truly Christian resignation.

There is nothing in his history, after this period, which calls for particular notice. An uninteresting sameness of events must almost necessarily attend a life passed in the obscure shade of country retirement. We shall therefore dwell upon those parts of his character as a minister and a Christian, which may furnish some considerations not unworthy of regard and imitation.

From the account which has been already given of Mr. Adam's faithful attachment to his parish at Wintringham, and his determined refusal of all additional preferment, it is natural for the reader to suppose that he was peculiarly diligent amongst his people, and instant in season and out of season, for the conversion and salvation of their souls. But this does not by any means appear to have been the case *at that time:* for, though he was very exact and regular, in the discharge of all the public parts of his office, and his sermons had even then a zeal and fervour in them be-

yond the generality; yet, as he himself afterwards observed to a particular friend, "neither his life nor his doctrine could be of any peculiar use to them, for he lived in a conformity to the world, and his doctrine was *contrary to the cross of Christ**."

We find in his private reflections a remark of his own, which will fully show his judgment of the case on the review of it many years afterwards.

"Intrusion into the ministry of worldly ends, and absolute unfitness for it;—in great ignorance of Christ;—great unconcern for the salvation of souls;—consequent sloth and remissness;—squandering a large income in sensual pleasure, and when I was something awakened, doing what I did in self-dependence and self-seeking, How awful!"

How long it was after his entrance into the ministry, before it pleased God to give him a clearer insight into his own state, and the nature of his calling, we cannot exactly determine; though it seems probable that his conscience soon began to be not fully satisfied. All that we can gather on this head with certainty, is, that he received his first impressions of a serious kind from the writings of the mystics, particularly from the works of Mr. Law, which appears to be further confirmed by the peculiar intimacy which he is well known to have had for many years, in the middle part of his life, with some ministers of these sentiments.

In this state he continued several years, greatly harassed in his mind and conscience; and though now more earnest respecting both his own soul and

* Lest this expression should appear in any degree obscure to some of our readers, we would observe, that what Mr. Adam meant by it, was, that he was not preaching Christ crucified, as the foundation of hope for pardon and justification with God, but man's righteousness, thus making the cross of Christ of no effect.

those of his people, yet a stranger to real peace, and full of continual doubts and fears. He saw indeed the law to be holy, just, and good, but found, after all his utmost care and endeavour to fulfil it, he fell so short of its demands, and was so sinful, that he was continually under its righteous condemnation.

It was not till about the year 1748, that his mind gained any effectual relief. While he continued a disciple of Mr. Law, though growing in a conviction of his sinfulness, and becoming more strict and serious, yet still he could gain no solid peace of conscience. All his strictest mortifications, or multiplied exact performance of duties, were over-ruled by the more strict law of God, whose divine spirituality he could not attain to perfectly, nor save himself from its just condemnation. In this situation, therefore, his soul was in great distress; and that which served to heighten it the more was, that he saw the word of God, instead of giving him any ground of comfort against his fears, was, on the contrary, in many places fully against him. Amongst the rest, *the Epistle to the Romans* was particularly offensive and distressing to him in this view. He perceived that it evidently struck at, and overthrew the very foundation of his hope, and, (as he then supposed,) made no account of a life of superior piety and godliness. As he was at this time ignorant of God's righteousness, and of any other way of salvation than by the merit of his own goodness, the levelling strain of the apostle was, in a a very high degree, grating to his self-righteous pride. He could not bear to see those that were esteemed good men treated only as sinners, and all their best righteousness passed by as of no account towards their justification. Hence he was sensible that St. Paul taught a very different doctrine from that which he held and preached; and that they were directly contrary to each other in the important article of

man's justification and acceptance in the sight of God: for being possessed of much good sense and unfeigned honesty of heart, (a leading feature in his character all through life,) and being truly desirous to know, and to teach his people the real truth of God's word, he would not suffer his conscience to be pacified and laid asleep with the too common way of persuading himself that both he and the apostle meant, in reality, the same thing, though they evidently appeared so opposite; neither could he bear the thoughts of being a teacher of false doctrine to the people committed to his charge, and that in a point of such essential consequence. Like a worthy and diligent minister of God, therefore, and a faithful pastor of his flock, he was determined to take all possible pains to inform himself clearly on the subject: to this end he applied himself, with all his power, to every probable source of information. Hammond, Whitby, Grotius, with other of the most eminent commentators, were consulted with the utmost care and attention;—but all in vain. These gave him no relief*. He found they understood the case no better than himself, and was amazed to see men of sense and understanding take pains to impose upon themselves

* From much experience and observation, it was the advice of Mr. Adam, to young divines especially, not to be too forward in taking their sense of the Scriptures from Commentators. And we will venture to assert the justice of the caution.—If it be asked, Where then can we can go in cases of difficulty? It is answered—Where Mr. Adam went, i. e. *to God in prayer;* comparing one part of the word of God with another, and humbly looking to *him* for his teaching and direction. Let this be duly tried, and we doubt not its success will prove the soundness of the observation. A clear insight will then be often given into the true sense by such a satisfactory solution as no comment can afford, and our faith stand not in the wisdom of man, but in the power of God. Psalm cxix. 18. John vi. 45. James i. 5.

and others, by labouring to no purpose, with much expense of learning and argument, to reconcile things so diametrically opposite, and to unite two systems which it is the professed design and intention of the apostle to oppose to each other, and to show their necessary and irreconcileable contradiction. Rom. xi. 6.

In this situation of things he went on for some time, determined not to give up the point without obtaining full satisfaction; though to all appearance no nearer than when he first began, and even perplexed more and more. He could not suppose indeed that St. Paul could be wrong, being persuaded of the divine inspiration which attended his writings, or that things which he had written, were indeed unintelligible, much less that he would really inculcate or encourage licentiousness of life. Like a truly sensible man he began to suspect that the fault must be in himself, and in the system which he had adopted, and that he had not properly considered the Apostle's doctrine with all its connexions and relations: leaving therefore the bewildering guidance of commentators and expositors, he betook himself to the fountain of all knowledge, beseeching God and himself to teach and direct him*.

* While our author's mind was thus affected, many of his friends and acquaintance feared lest he was going out of his senses, through too great study and care about religion.—This is nothing uncommon. The little attention which most people give to their souls, and the slight views which they have of the evil of sin, together with their lamentable ignorance of the great truths of God's word, make them form that suspicion of all who begin seriously to consider the infinite importance of these things, and to feel their weight; whereas it is only the just and natural effect of a right conviction of sin.—What should call for our distressing grief, if sin against God does not? Or what should engage all our anxiety equally with a concern how we may obtain pardon,

One morning in his study, being much distressed on the subject, he fell down upon his knees before God in prayer, spread his case before the Divine majesty and goodness, implored him to pity his distress, and to guide him by his *Holy Spirit* into the right understanding of his own truth. When he arose from his supplication, he took the Greek Testament and sat himself down to read the six first chapters of the epistle to the Romans, sincerely desirous to be taught of God, and to receive, in the simplicity of a child, the word of *his revelation;* when, to his unspeakable comfort and astonishment, his difficulties vanished;—a most clear and satisfactory light was given him into this great subject;—He saw the doctrine of justification by Jesus Christ alone, through faith, to be the great subject of the gospel—the highest display of the divine perfections;—the happiest relief for his burdened conscience;—and the most powerful principle of all constant and unfeigned holiness of heart and life. He was rejoiced exceedingly; found peace and comfort springing up in his mind; his conscience was purged from guilt, through the atoning blood of Christ, and his heart set at liberty to run the way of God's commandments without fear, in a spirit of filial love and holy delight; and from that hour he began to preach salvation *through faith in Jesus Christ*

and recover the divine favour? Our author was lost here.—The means which he had tried were ineffectual. His own soul and his people's were at stake; and till this great difficulty was solved, it is no wonder that his mind could find no rest. Whoever consults the Scriptures will find, that there is nothing new in such circumstances. Psalms vi.—xxxii.—lxxvii.—cxxx.—with many other parts, will show a similar situation of things in the minds of the true servants of God in those times, nor has it been otherwise in any age of the church; and we may venture to assert, that *this madness*, (if such it be called,) is far wiser than the wisdom of the world.

alone, to man by nature and practice lost, and condemned under the law, and, as his own expression is, *Always a sinner**.

His sermons, though before animated by an honest zeal, were no longer mere lectures of morality, or filled only with legal condemnation. While all godliness in principle and practice was duly enforced, the enlivening display of that glorious Saviour, whose worth and excellence he had now tasted, and who was become all his salvation and all his desire, seasoned every discourse.

Those excellent and searching lectures on the Church catechism†, which have met with the general approbation of good men, and have passed through several editions, and which discover, in so eminent a manner, the able divine and the experienced Christian, were the early fruit of this alteration in his views of Christianity. A happy evidence of the great benefit which he had hereby received, and of his earnest zeal and ability to communicate it for the advantage of others.

About the time that this change took place, he stumbled, (to use his own expression in the case,) on some of the writings of that famous champion of the reformation, Martin Luther. If he had seen these in his former state, when he was well contented with his own righteousness, we may justly suppose he would at once have rejected them with the utmost disdain

* In gratitude to God for his great mercy in opening his eyes, as well as to assist such of his fellow-creatures as might be in his case, he afterwards, in the year 1771, published a paraphrase of the eleven first chapters of the Epistle to the Romans, (in which all the doctrinal part is contained,) where the reader will find the whole scheme of our redemption laid open in a most clear and masterly manner, with many excellent improvements and observations.

† The Catechism of the Church of England.

and abhorrence, as the very quintessence of Antinomianism; and however he might reverence St. Paul, as being an inspired Apostle, would have made no hesitation to have spurned them from him, as contrary to the gospel of Christ, and subversive of all true godliness. This many, doubtless, have done through want of the same divine teaching respecting their real state, of which Mr. Adam was now happily become the subject. But his mind being now brought down, and, by the discipline of the law convincing him deeply of his sinfulness, even in his best state, he was so far from being offended at the boldness of expression* and freedom of sentiment which he there met with, that he perceived them to be the very thing which his soul wanted, and the doctrine of St. Paul,

* It will readily be allowed, that there are in the writings of Martin Luther some expressions, which seem to savour of Antinomianism, and from which imputation it would be very difficult to defend them against a critical scrutiny:—But that they were never meant in that light is evident, not only from their admitting of a very different sense when candidly considered with their context, but from Luther's writings against the Anabaptists of his times on this very account.

The genius and temper of the writer must be considered, as well as the age in which he lived, and the fundamental errors which he combatted. He was a plain blunt man, and had an aversion to those softenings which are so fashionable in the present day, and thought they would injure the force of what he said, and make it less pointed against those errors which he had it in his heart to demolish. And although such bold strokes may give offence to those that feel nothing of his real want of a Saviour; yet they that know the urgency of their case like Mr. Adam, will find them the only remedy that can reach their disorder. And while the cold enervated exactness of the wise and prudent affords them no relief, this will be a balm to their wounded consciences, and the richest cordial to their fainting souls. And may we not add, that the divine blessing which has in all ages attended Luther's works, is no inconsiderable argument in favour of their truth and soundness?

and that however many may affect to admire the one, who yet at the same time reject and make light of the other, they must, in reality, stand or fall together; since they both speak one and the same thing, and all the objections which are prudentially brought against the reformer, lie equally, in all their force, against the inspired Apostle also, and against the doctrine which he so strenuously inculcates.

This celebrated writer, therefore, was always his peculiar favourite, and often would he, with much thankfulness to God, and gratitude of heart, acknowledge to his friends the singular help which he found from his writings, particularly from his excellent comment on the epistle to the Galatians, highly recommending it to their serious perusal, for its admirable use, and truly evangelical doctrine.

In this blessed and happy faith of the gospel he went on from this time to the very end of his days, growing in grace, and in the knowledge of his Lord and Saviour Jesus Christ, and adorning the doctrine of God his Saviour in all things, by his truly Christian life and conversation. Nor did increasing years, experience, and reading, give him any ground to alter the opinion which he had now espoused, or to depart from it in any degree; but, on the contrary, he was daily confirmed more and more both in the truth, and in the necessity of these doctrines, while he found them, in sickness and in health, a sovereign cordial to his heart, and the alone, but all-sufficient support of his soul. This testimony he fully bore to them in his last illness, frequently repeating to his friends around him, *I find my foundation able to bear me.*

His departure was full of that serenity and peace which arise from a true acquaintance with Christ and his salvation. His body, worn out with the repeated attacks of his disorder, and with increasing years and

infirmity, gradually sunk into the arms of death, while his soul winged its happy flight into the bosom of that blessed Redeemer, who had long been his portion and his all.

On the 31st day of March, 1784, and in the 84th year of his age, he departed without a groan, and sweetly fell asleep in Jesus.

Thus lived and died this eminent servant of Jesus Christ, full of days, and full of grace; gathered as a shock of corn in its season into the garner of his heavenly master. May we have grace to follow his good example, and may the holy Spirit lead us on by the same way, to the same rest which remaineth for the people of God.

His character as a scholar, was very respectable. He had learning without ostentation, and, to a good acquaintance with the Greek and Latin classics, joined a considerable knowledge of Hebrew and the writings of the Fathers. But, though a man of taste, and well able to distinguish himself in the circle of letters, he made it a point of conscience to lay aside the scholar when he addressed his people, and studied to accommodate himself to the capacity of the meanest of his hearers, that none might be unedified.

His views of the ministry were serious and honourable. We have already seen how far he was from looking upon it as a profession of advantage, in the answers which he gave to his Uncle, and to the Bishop of Lincoln. He could not bear to see or to hear of the prostitution of the sacred character to such low and unworthy ends. A minister of Jesus Christ appeared to him a person devoted to the service of God and the souls of men, and, therefore, not at liberty to live after his own will, and spend his income as he would that of an estate; but, as this is appropriated to him out of the substance of the people for the labour of their souls, he is in all duty

and conscience bound to reside amongst them, to lay himself out for their good, and attend to their benefit and instruction. "Meditate upon these things,—give thyself wholly to them," was his standing motto for a minister of the gospel of Christ.

His discourses are full of weighty matter, and are most honest and direct addresses to the heart and conscience. The heart, indeed, was ever his peculiar study. Being deeply acquainted with its exceeding deceitfulness and evil, his attention was always particularly directed here. Hence it was the great object of his ministry to undeceive his fellow-creatures respecting their own imagined righteousness, to detect them to themselves, to strip them of their vain pretences, and to bring them in guilty before God and their own consciences. For he well knew, that till this is done, Christ and his salvation are of little or no value. "They that are whole need not a physician, but they that are sick."

After the example of his divine Master, it was his constant endeavour to establish true humility as the ground-work of Christ's religion. Not that affected resemblance of it, which is often put on to please the world, and leaves the heart, all the time, unhumbled, and only more pleased with itself, because of this its supposed excellence; but that true lowliness of soul, which is founded in a deep sense of its sinfulness, and exceeding unworthiness before God. This was the humility which he laboured after for himself and others; a humility proceeding from a divine principle, and influencing the whole man. He pitied the high and inconsiderate profession of many who love to put themselves forward, and to be looked upon as *somebody* in the religious world, and esteemed the complaints and self-accusations of a broken and contrite heart, a far better evidence of a Christian state than

the loudest pretensions of the bold and self-confident.

The practical parts of Christianity had ever his most sacred attention and regard, and were strongly enforced as the necessary and inseparable consequence of true saving faith: For, though no man ever gloried more in the cross of Christ, or was more full and clear in maintaining the doctrine of *Christ's blood and righteousness* as the only justification and hope of the soul, yet did he ever in the strongest terms inculcate that they who have believed in God, should be careful to maintain good works. A strict and conscientious adherence to integrity and uprightness in all our dealings, and to truth and sincerity in our words, was a matter of high consequence in his estimation. Hence he entertained a very unfavourable opinion of the religion of those who could suffer themselves to deal in smuggled or prohibited goods; to neglect the duties of their station and calling; to gratify their pride, at the expense of common honesty, by living above their income; or to indulge in needless expenses, to the injury of their families, and of their ability to do good in acts of charity and benevolence.

The religious government of the tongue was likewise a subject on which he insisted very strongly, I mean as to its regulation respecting the private concerns and character of our neighbour. Nothing seemed to hurt him more than to hear any one take pleasure in speaking ill of others, or retail slanderous reports to their disadvantage; and he would frequently stop them abruptly, by observing to them, that "the roots of the tongue lie very deep;" or, with that remark, "I seldom see a fault in another, but I look for two in myself, and they generally are not far to seek."

In the distribution of his time, and the regulation

of his family, he observed the most exact order and regularity; not merely on a principle of prudence and the better conducting of his business, but through a religious sense of the importance of his time and substance, as talents received from God, and of which he was sensible he must give an account.

His dress, furniture, and mode of living, exhibited a model of the most primitive simplicity, so that in visiting him, you might imagine yourself a guest with one of the ancient Fathers rather than with a divine of the eighteenth century: nor let any suppose that this proceeded from covetousness, or a base love of money; it arose from a conviction of the exceeding evil of the waste of his talent, a disapprobation of this sumptuous manner of living, too fashionable amongst the clergy, and a conscientious care that he might have it in his power to relieve the wants of others.

In the private duties of the closet he was diligent and unremitted. These he considered, not only as a discharge of duty, but as indispensably necessary for the life and support of his soul, and as a principal means of maintaining intercourse with God, and gaining those daily supplies of divine grace, which he stood in continual need of as a Minister and as a Christian.

His caution and great candour respecting others, were also very remarkable, and highly worthy of imitation; and though he was firmly established in the Gospel-faith of salvation by Jesus Christ alone; yet was he ever ready to make great allowances for men's different views of things, and distinguished with much care between an error of the head, and one of the heart.

His curate one day asking him what he thought of one of his people, whether the person was a real Christian or not; he seemed to take no notice. Some days afterwards he called him aside, and said to him—"Sir,

you asked me the other day what I thought of the state of A. B. and would probably be surprised that I gave you no reply ; but it was not through inattention. It is a point which requires much serious consideration, before we determine on the state of any person"—and then proceeded to give his sentiments with his usual candour.

This is but one instance, out of many, which might be produced, in proof of that Christian deliberation which he used in his determinations in general, and of his particular and close attention to the cardinal grace of 1 Cor. xiii. with which few were better acquainted than Mr. Adam.

The same grace of true Christian charity was eminently displayed by him in times of provocation. He was naturally of a very high and warm spirit, and evidently of very quick feelings in cases of this nature. But this served only the more fully to display the power of that divine grace which gave him such happy victory over his passions, that his meekness and humility were the admiration of all that knew him. A clergyman who lived in his family above six years, and had the opportunity of seeing him at all times, and in variety of circumstances, writes of him thus : "I don't recollect ever to have seen his temper ruffled above once or twice in all the time that I lived with him. When any thing happened of a trying or provoking kind, he used to turn upon his heel, and say nothing, 'till he had thought it over, and examined whether there was indeed a just cause far anger or not."

But this conquest of himself was not attained to but by hard conflicts, and in the exercise of much labour, watchfulness, and prayer. He was forced to dispute his ground inch by inch, and would often say, "if ever grace was grafted on a crab-stock, it is surely in me."

In this connexion it would be injustice to omit his forgiveness of injuries. That which was formerly said of Archbishop Cranmer, "Do my Lord of Canterbury a shrewd turn, and you make him your friend as long as you live," might with the greatest truth be applied to our worthy author. And often would he requite the ingratitude and rudeness of an ignorant and perverse parishioner, by taking occasion to do him some kind office as soon as possible.

But among all the graces which adorned his Christian profession, his patience and resignation under the afflicting hand of God, were most remarkable. In these he was peculiarly eminent, and exceeded by few that we have either seen or read of. It pleased God to afflict him, for many years before his death, with a disorder of a very peculiar and trying nature. But through the whole, the power of divine grace shone with a most striking splendour, while nothing but meekness and submission were to be seen in his deportment, and adoration and thankfulness heard from his lips.

His manner was rather peculiar, but it was easy to perceive it to be the result of much conscientious thought. He spake little; but what he said was full of that weight and gravity which bespoke the Philosopher and the Christian. Yet this his taciturnity, proceeding also from great natural reserve, must be considered as one of his chief defects, and had its unhappy influence in preventing his greater usefulness, both amongst his people, and his friends in general; and he himself both saw, and often lamented it in this view.

Upon the whole, as a minister, he was conscientious, diligent, and regular; faithfully attentive to his ministry, filling up his office with great integrity, and adorning it by a suitable life and conversation.

As a Christian, he was humble, serious, and de-

vout; a sincere follower of his great master; sound in the faith and hope of the Gospel, and truly exemplary in every good word and work: An affectionate husband, steady friend, kind neighbour, and indulgent master: And, to sum all in the words of the worthy clergyman, in his letter before referred to, "If his real character could be held forth, it would well deserve an attentive review and imitation. And though it may be expected that some may think light of it, and others sneer at it, as too precise and primitive, I doubt not he will one day appear great, and be numbered among the worthiest who will shine forth as the sun in the kingdom of their Father."

ANECDOTE.

I remember some years ago to have buried a corpse.—In the extremity of the audience that surrounded me I discerned a female, wrinkled with age, and bending with weakness; one hand held a motherless grand-child, the other wiped away her tears, with the corner of a woollen apron.—I pressed towards her when the service was closed.—"Have you lost a friend?"—She heaved a melancholy sigh—"The Lord bless her memory!"—I soon found the deceased had allowed her for several years six-pence per week! O my God! is it possible that the appropriation of a sum so inconsiderable, may cause a widow's heart to sing for joy, and save the child of the needy!—Who would waste a *six-pence!* Who would indulge themselves in extravagance! Who would not deny themselves, to be able to secure the blessing of them that are ready to perish!

Jay's Life of Winter.

FOR THE CHRISTIAN's MAGAZINE.

THOUGHTS ON HOSEA viii. 10.

I have written to him the great things of my law, but they were counted as a strange thing.

THE law of God, to which the prophet refers, is the whole system of religion, as contained in the Scriptures of the Old Testament, then extant. The first of these were written by Moses, and the rest, by the prophets in succession, for the benefit of the children of Israel. In them was revealed the nature of that worship which is acceptable to the Most High, and the manner in which a sinner might obtain pardon and salvation. Hence to obey God's law is equivalent to the practice of true religion; and to forsake the law, in the language of the inspired writers, is to embrace a false religion.

To this law, thus extensively understood, belonged,

1. The various precepts of Moses; namely, the moral law contained in the ten commandments, and other parts of Scripture, including all the duties which every rational creature owes to God and his neighbour: As also, the ceremonial law, or the rites of external worship, relating to priests, sacrifices, sabbaths, feast-days, washings, and the whole of the temple service: And the political law, which regulates their intercourse with each other, as members of society.

2. The doctrine of Messiah, the promised seed of the woman, in whom all the nations of the earth were

to be blessed. He is the substance of the ceremonial law, and the great subject of whom the prophet spake, to whom the pious Israelites were directed for a better righteousness than their own, and through whose atonement, shadowed forth in their sacrifices, they could only obtain acceptance with God here, and the enjoyment of everlasting blessedness hereafter.

Since the days of the prophet, Messiah has been born of a woman—born under the law. He has put away sin by the sacrifice of himself on the cross, and brought in everlasting righteousness. The ceremonial institutions of the Jewish economy, having received their fulfilment, have been abolished; like shadows they have passed away, when the good thing to come signified by them, had appeared. The Jewish polity has been annihilated in the ruin of their city and nation, for their rejection of Messiah. The law of God, then, as written to us, excludes the Jewish rites of worship, and their peculiar civil ordinances. All the moral duties enjoined on that people, and all the directions relative to Messiah, are still in force. These are revealed in a more perfect and clear manner, in the Scriptures of the New Testament, which is an explanation and confirmation of those of the Old.

The whole system of religion, therefore, as contained in these Scriptures, both of the Old and New Testament, save those religious ceremonies and political regulations, which are abolished, constitutes at present the law of God. To it belong,

1. Directions concerning the worship of God in public and private.

2. Exhortations to faith and repentance.

3. Instructions as to the manner of acceptance with God, through Christ.

4. Commandments to live godly in Christ Jesus.

5. Promises to obedience, and threatenings to disobedience.

This law, in every part of it, both as it respected the nation of Israel, and as it regards us Christians, is not of human, but divine, origin. God hath written it—it is his work. Part he is said to have written with his own hand, viz. the ten commandments, on two tables of stone. These commandments he spake audibly unto Israel from Mount Sinai, so that their authority could not be doubted. The rest of the law was written by his servants, according to his direction, and under the guidance of his Holy Spirit. Thus at different times, Moses was commanded to write in a book what the Lord dictated. Thus also, God commanded Isaiah, Jeremiah, Ezekiel, Daniel, Habakkuk, and John the Evangelist: "All Scriptures is given by inspiration from God; for holy men of God spake as they were moved by the Holy Ghost."

Thus God hath written to his ancient people and to us, his law, which contains no mean or trifling matters, but great things, matters of the utmost moment, of infinite importance to us. Hath God revealed any thing to his creatures? we may conclude that it must be worthy of himself. He is a Great Being—King of kings, and Lord of lords; glorious in holiness, fearful in praises, and doing wonders. His law is like himself, the transcript of his perfections, stamped with his image. Every part of it is great; i. e. it is excellent—it is interesting—it is divine. It unfolds to us the eternal council of peace between the Father and the Son, concerning the world of mankind. We learn from it, the origin of all things; who made them, and how he made them. God created the heavens and the earth, by the word of his power, in the space of six days, out of nothing. The works of his hand, we read, he

still upholds and governs, directing them steadily to that end, for which he made them. Here we have recorded the narrative of stupendous miracles, wrought for the promotion of the divine glory among men. Affecting providences are detailed, in which the faithfulness of God to his people, and his wrath towards the ungodly, are strikingly illustrated. Doctrines are revealed, sublime in their nature; perfectly consistent with the principles of right reason, yet exceeding the powers of man to discover, and practical in their effects; changing the heart, and reforming the life. The way of salvation through a crucified Redeemer, and all the benefits which he has purchased for those who believe in him; such as calling, pardon, acceptance, cleansing, adoption, and perseverance, are fully made known to us. Prophecies delivered ages back, are here preserved, for the confirmation of faith, and the conviction of unbelief. Life and immortality is brought to light, and the glorious reward of righteousness, together with the awful punishments of wickedness, are unveiled to view. Are not all these particulars truly great things —important matters?

Even the positive institutions of religion, those lesser parts of the law, display the same excellence; as "the eagle, wonderful in his soarings, shows in his very stoops, the power of his wing." The establishment of a Gospel ministry; attendance on public and private worship; observance of the Lord's day in a holy manner; administration of the sacraments, and exercise of spiritual discipline; all lead our attention to salvation by the blood of the cross, and teach us to die unto sin, and walk before God in newness of life. They all, by the divine blessing, promote growth in Christian knowledge, and in the grace of our Lord Jesus Christ. Not less important in significancy and moral influence, thus are the rites of the Gospel, than those of the law were.

Truly, then, the things of religion are great: great in themselves, and great in comparison with other things. Where will you find so clear, consistent, and rational an account of creation and providence, and salvation for sinners, as is contained in the law of God? In the writings of pagan sages, if you except some few moral precepts, you meet with the eternity of matter, the formation of the world by chance, the superintendence of fortune over the concerns of men, and a most wretched perversion of the law of nature in many of its most important parts. Among modern philosophers,

> "Some drill and bore
> The solid earth, and from the strata there,
> Extract a register; by which we learn,
> That HE who made it, and revealed its date
> To Moses, was mistaken in its age.
> Some, more acute and industrious still,
> Contrive creation; travel nature up
> To the sharp peak of her sublimest height,
> And tell us whence the stars; why some are fixed,
> And planetary some; what gave them first
> Rotation; from what fountain flowed their light."

The different theories of the earth, as they are called, which have been invented to account for the existence of all things, stamped as they are with absurdity, fully prove that these men, on scientific subjects, will "strain at a gnat and swallow a camel," rather than accredit revelation. Not wiser are they on the subject of providence; accounting for every fact in the natural and moral world, wholly by the agency of second causes; as if second causes could produce so much harmony and order, without the power and wisdom of a supreme and infinite first cause animating and directing them. On the subject of duties, they call good evil, and evil good; confounding the eternal distinctions between virtue and vice; es-

tablishing every man's own ideas the standard of right and wrong. As to the pardon of sin and acceptance with God, wretched teachers are they. Rejecting the only name given under heaven among men, whereby they can be saved, they leave us the sport of doubts about the future, dissatisfied with every thing, and believing nothing.

How pre-eminent in consistency, in agreeableness to fact, in moral excellence, in transforming power, is the law of God!—the whole system of religion as contained in the Bible. What it reveals is great; what it commands is great; what it promises is great; what it threatens is great. Every thing in it is great, grand, dignified, and divine. All who receive it in sincerity, are ennobled by it. Its object is to exalt Jehovah, and to make wretched sinners happy in life, and blessed in eternity. And yet this law was rejected, slighted, contemned, and violated by the ten tribes. Its great things were counted by them as a strange thing.

The meaning of the expressions used, will be sufficiently illustrated in the following particulars: First, Men count this law a strange thing when they consider it as no way regarding them. Thus it was to Israel like a foreign law. They viewed it as the law of Judah, but not of Israel. Its penalties, of course, did not, according to their ideas, reach them, or its promises affect them. Thus men still count it a strange thing, when they do not feel its importance to themselves, nor realize the danger of disobedience unto it. They hear it preached, and perhaps read it too, without examining themselves by it; considering it addressed to others, and not to themselves. The great things it contains, in their eyes, are too abstract, too far removed from the common occurrences of life, to have any influence on human happiness. They do not apply them to their

own cases—do not bring them home to their consciences, as matters in which they themselves are personally interested. Thus they remain careless about the laws, and totally negligent of suitable improvement under it.

Secondly; Men count this law a strange thing, when they remain ignorant of it, with full opportunity of knowing it. This is a necessary consequence of the preceding remarks. They who regard religion as a thing foreign to them, will soon become perfect strangers to it. Thus it was with the Jews in the days of good Josiah. Under his father's wicked reign, the knowledge of true godliness had almost become extinct. The book of the law had been lost; but now it was found, and its contents filled the king and his court with consternation. Equally ignorant were the ten tribes, in the days of the prophet Hosea, during the reign of Jeroboam, the son of Joash. Thus men still count it a strange thing, when they do not read it, or attend on its preaching; when they are unacquainted with its great things, and no way desirous of learning them; when they are satisfied with a superficial knowledge of religion, and take no pains to increase it; when they rather lose what they know, than acquire more. If they were as familiar with it as with other matters, they would not be so ignorant of it. In all cases, they who know not the law of the Lord, count it a strange thing: for a wayfaring man, though a fool, may understand it if he will study it.

Thirdly; Men count this law a strange thing, when they do not love it or esteem it. Thus Israel cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel. What we know not we cannot love, nor can we esteem that in which we feel not some personal interest. They who realize the value of God's law, and understand it well, count

it their greatest delight. Oh, how I love thy law! said the Psalmist; and with him will all believers join. They who cannot, are strangers to its excellence, its preciousness; and for them, as long as they continue thus, its great things are written in vain. Seeing, they do not see them; and hearing, they do not hear them. Their hearts are alienated from God, and their affections placed on what he hates and condemns. They do not approve of his law—object to some parts—doubt of others; receive this, and reject that; are pleased with a part, and dislike the rest. Alas! they count it a strange thing. They feel no attachment to it—find no pleasure in it.

Finally; Men count this law a strange thing when they do not obey it. Did they love it, they would fulfil it; but because they hate it, they first cavil with it, and then reject it. These be thy gods, O Israel, said Jeroboam the son of Nebat, which brought thee up out of Egypt; and the people worshipped the calves at Bethel and Dan, though God had forbidden idolatry, and declared that HE brought them up, out of the house of bondage. Thus men still act directly contrary to the will of God as revealed in his word. Some, whilst they profess to know God, in works deny him; being abominable and disobedient. They corrupt his worship; abandon his ordinances; disobey his commandments; and attempt to unite God and mammon: others, not a few, wholly reject this law, loving darkness rather than light, because their deeds are evil. They consider it a cunningly devised fable, which deserves no credit, nor respect.

These are some of the ways, in which men count the law of God, and its great things, a strange thing. Dreadful folly to do so! Aggravated crime! How justly were the ten tribes punished! And all they who act like them, may look for the divine displeasure.

FOR THE CHRISTIAN's MAGAZINE.

CHURCH OF GOD.

N°. XIV.

Officers, &c.

WE have stated the *first* requisite in a Christian minister to be piety; i. e. according to the large theological sense of the term, a principle of true religion, or devotedness of heart and life to the love and service of God in Christ.

We have stated his *next* qualification to be *aptness to teach.* This we have shown to contain,

(1.) A good natural capacity, or such a degree of native talent as is susceptible of the proper cultivation.

Some who have accompanied us thus far, will stop short here, and discover a willingness to dispense with acquisitions which were formerly considered as essential to a well-ordered ministry. "Piety," they say, "will keep a man straight upon the main arti-"cles of truth; and strength of mind, though rough "and unpolished, will enable him to impart them to "others in a plain but impressive manner. This," they will add, "is vastly superiour to the drowsy "discourse of hundreds who have been through col-"lege, have studied divinity, and pass for great "scholars."

We protest, once for all, against learned dulness. Little as we delight in solecisms and uncouthness, we

will pardon the maulings of Priscian's* head by the club of untutored power; we shall esteem ourselves repaid for an injury to syntax, or for a rugged illustration, by nature's pathos and vigour; when we should lose our patience with solemn insipidity, or doze under the influences of a leaden diploma; nor deem it any recompense for the loss of our time, that we were put learnedly to sleep. Yet, bad as this is, it is still worse to suffer the insipidity without the poor consolation of some literature to qualify it—an affliction of much more frequent occurrence than the other.

But by what sort of artifice do men cozen their understanding into such argumentation as this?—"Ta-"lent without education is better than stupidity with "it; therefore, talent ought not to be educated!!" Here is a colt of excellent points and mettle; He is worth a score of you dull, blundering jades, that have been in harness ever since they were able to draw; therefore, he will do very well without breaking! It is surprising that so many, otherwise discreet persons, will maintain that to be wise and good in the Church of God, which they know to be absurd and mischievous in every thing else. In fact, talent, instead of being exempted from the necessity of cultivation, is alone worth the trouble, and needs cultivation in proportion to its strength. Talents are born, knowledge and skill are acquired. God creates the one; he has left the other to be obtained by experience and industry. No talent can coin facts; and without facts it will run to waste.—Without information it has no materials to work upon; and without discipline it will work wrong. The

* PRISCIAN, a famous old grammarian. Hence one who violates the rules of grammar, is said to *break Priscian's head.*

power of doing evil is in exact proportion to the power of doing good. Petty minds produce petty harms and petty benefits. The errours of great minds are great errours, and draw after them deep, wide, and lasting consequences. It is of unutterable moment that they be set right in the beginning. This, in so far as depends upon human exertion, is the province of cultivation, which, of course, makes the

(2.) Part, of "aptness to teach."

What ought it to embrace in a minister of Jesus Christ? We may distribute it into two branches; the *first* consisting in literary acquirement; the *second*, in intellectual and moral discipline.

When we consider, that the Scriptures are written in languages which have not been spoken for ages—that they contain a succinct epitome of human history, in reference to the plan of grace, from the beginning to the end of time: going backward to the origin of nations, and forward to their extinction: marking, by the sure word of prophecy, the various fates of various people, as well as the principal dispensations of providence toward the Church—that they relate events which cannot be vindicated against plausible objection, without painful research into the phenomena of our globe—that they are full of allusions to the works of God and of man—that they exhibit human character under all its varieties, intellectual and moral; individual and social—that their illustrations of truth, and formulas of speech are borrowed from objects equally strange to our habits and conceptions; from the face of the country; from the soil; from the climate; from the governments; from the idolatry; from the literature; from the state of domestic society; from the manners of the East—that the language of prophecy is wholly peculiar; being a system of symbols, which, though as certain in themselves, and as reducible to fixed laws of interpretation as any alphabetical language

whatever, are perfectly unintelligible without the study of those laws——When we consider these things, it is impossible not to perceive that the study of the Bible allows of the widest range of learning; and that without a respectable portion of it no man can "rightly divide the word of truth."

Acquaintance with the *original tongues* is indispensible.

God has delivered his word to us in Hebrew and Greek, which being now, as they are commonly called, *dead* languages, are not liable to the fluctuations of a living one. These are the ultimate and the unalterable standard of truth, by which every doctrine must eventually be tried. Excellent versions the Churches have; versions, from which all that is to make us "wise unto salvation," may be learned by the humblest peasant or labourer, as certainly as by the accomplished scholar; versions, undoubtedly susceptible of improvement; but which the licentious spirit of the times gives us very dubious promise of replacing with better. *Timeo Danaos*—We invariably suspect these *amended Bibles*, which the Iscariot-bands of professed Christianity are labouring, on both sides of the Atlantic, to thrust into the hands of the unlettered and the simple*.

* There is a late most audacious attempt to explain away the *whole gospel* of our Lord and Saviour Jesus Christ; absolutely stripping it, with the single exception of the doctrine of the resurrection, of every principle which makes it "glad tidings" to a sinner; substituting, in the room of "redemption by the blood of Christ," a barren morality, little, if any better than that of the Pagans, who were "without Christ, without hope, and without God in the world†;" and straining into the "cup of salvation" the distilled venom of Socinian blasphemy. This fatal draught is handed about with incessant assiduity, and put to the lips of the unthink-

† Eph. ii. 12.

But the excellence of versions does not supersede the necessity of studying the originals. The very fact, that God has preserved them by a care hardly short of miraculous, would, of itself, establish our position. Why were they committed to dead languages at all? Why thus carefully preserved amidst the ruined literature of the world, and the moral midnight of the "dark ages?" To be thrown, neglected, into a corner? To be kept as a curiosity to feed the worms, and amuse the antiquary? To be decried by gabbling impertinence; or give the ministers of religion an opportunity of displaying their sense and spirit, by treating as unworthy of *their* study, and as beneath *their* notice, those *original* volumes which their God has not thought it beneath him to consign, for their use, to the safeguard of his wonder-working providence? For ourselves, we doubt not that his chief design in permitting the Hebrew and Greek tongues to die away; in protecting the remnants of classical literature, and causing it to revive, was that his blessed book might be read in the original; and that his Church might be able to assert and maintain his truth inviolate, by having direct access to the fountains themselves. And as little do we doubt that the cry which modern times, and especially modern infidels have raised against classical literature, and in which some Christians and Christian ministers have unwittingly joined, is a deep, though to many an unsuspected stratagem of hell, to bring the original Scriptures into gradual disuse; and, then, by dis-

ing, that they may "sleep the sleep of death." All this under the modest and respectful guise of, "*an improved version of the New Testament.*" The precedent of such treachery was set long ago. Its author is "gone to his own place." But the "improved version," with its accompaniments, show that his treason has not perished with him. "Betray ye the Son of man with a kiss?"

crediting the versions, to involve Christianity in embarrassment and shame.

Independently on the argument to be derived from the extraordinary preservation of the sacred records, there are other demonstrations of the necessity of studying them in the original.

All human works partake of human infirmity; and are marked with characters of the age in which they are achieved. The remark is universally applicable, because the fact is universally true; and must be so, as it involves a contradiction, or something like one, to suppose it otherwise. The state of the sciences, the style of the fine arts, the very form of handwriting, at a particular period, are stamped with characters by which the date of performances in them can frequently be ascertained, with sufficient precision, many centuries afterwards. If a man write a book which has familiar and frequent references to different subjects of human knowledge, these references must be regulated by the general state of that knowledge; and if it labour under any material defects, must participate in those defects. No enormity of genius, no distance of views and discoveries, like those of Bacon and Newton, beyond the sphere of his contemporaries, will enable him to escape, in *all* things, the common imperfection.

Now the best versions of the Bible are but human works. Stupendous works, indeed, are some of them, all things considered, but still human. They bear strong traces of the state of knowledge upon many subjects at the time when they were made. The effect is, that innumerable passages of Scripture are incorrectly rendered. The vast extension of physical science, of acquaintance with Eastern customs, and even of philology, within the last fifty years, has established a multitude of Scriptural facts; has cleared up a multitude of obscurities; has recti-

fied misrenderings and misinterpretations which no integrity or perspicacity could once avoid; has decisively refuted the objections of enemies. The process is still going on, and will continue to go on. For it is the wonderful property of the book of God, that it has never yet been detected in a mistake, even when speaking on those subjects of which the knowledge was either partially or not at all possessed by the penmen. Its enemies have often charged it with ignorance and errour; but a closer investigation has invariably proved the ignorance and the errour to be their own*.

* VOLTAIRE, more malignant than CELSUS, more impudent, if possible, than PAINE, and more witty, past peradventure, than all the rest of the goodly brotherhood put together, lost no opportunity of reviling the Scriptures. And if a plump, round lie were now and then necessary to his purpose, as he was not over-nice in his means, he did not permit the want of it to interrupt his "useful labours." Once on a time he made a grand discovery, which was to dock off from the age of the book of Proverbs a handful of centuries, and so prove the book itself to be spurious. He found this good fortune in Chap. xxiii. 31. which the Latin Vulgate renders, "cum splenduerit in *vitro* color ejus," i. e. "when its colour," (wine,) "is brilliant in the *glass*." Now, drinking-glasses, being, according to Mons. Voltaire, a "very recent invention†;" and being mentioned in this text, it follows that the book of Proverbs is *still more recent*, or it could not have mentioned them. Unhappily for the "grand" philosopher, the Hebrew original says nothing about *glass*; but simply "cup," so that all Mr. V's. argument can prove, at the utmost, is, that the Vulgate *translation* is later than Solomon; a most rare discovery! See an admirable work entitled *Lettres de quelques Juifs a M. de Voltaire*. Tom. III. p. 324. a performance which plays with the flippant infidel even as grimalkin playeth with an unlucky mouse; and of which the strong sense, superiour learning, grave irony, and blistering wit, threw Voltaire into as great a rage, as Beattie's "*Essay on Truth*," threw the gentle

† Dict. Philos. Art. Salomon.

But it is always difficult, and often impracticable, to push our advantages without a knowledge of the original. Under such a privation, the expounder or the advocate of revealed truth must trudge painfully on, yielding a blind credence to the assertion of another; and if, upon any occasion, the fidelity or the competency of his guide should happen to be suspected by himself, or impeached by others, he has no escape from the misery of suspense, or the shame of defeat. But when his acquaintance with the original enables him to measure all criticisms and glosses by that authoritative test, he can take his ground with a promptitude, and keep it with a confidence, second in value only to the ground itself.

Again. All living languages fluctuate. Old words become obsolete; new ones are coined; and of those which remain in vogue, multitudes gradually change their meaning, so as to convey in popular and even classical usage, ideas very different from what they expressed a century before. This fluctuation is extensive and rapid nearly in proportion to the varieties of industry, the competitions of skill, and the intercourse of nations. Eastern versions of the Bible suffer the least. The Eastern habits and languages being, for obvious reasons, more stable than those of the West. But from the changes which have passed upon the languages of Europe, the vernacular versions, understood according to the present acceptation of their terms, frequently put into the mouth of the sacred writer propositions most

David Hume. The point of their satire remains unblunted, and their reply to Voltaire unanswerable; notwithstanding the epithet of "pedant" applied to their author by Mons. Voltaire's distressed editor, fortified, too, by a philosophic quibble. Vid. *Oeuvres de* VOLTAIRE, Tom. XLIII. p. 131. 8vo. 1785.

foreign to his sense; and lead the unwary reader into false and hurtful conclusions. Strong examples might be adduced from our English Bible; but our limits forbid the detail.

Further. The art of printing has multiplied books, we had almost said, into a nuisance. The multiplication of books has, in its turn, vitiated the art of printing. It has sunk from an employment for talents and erudition, into a mere mechanical craft. The voracious demand for books rendered this unavoidable. United with the boundless circulation of the Scriptures, with the quick succession of editions, and with the low price at which the copies must be furnished for common use, it has increased the number of typographical errours beyond all count. Some of these are of such a nature as to pervert the meaning of the passage, yet to preserve grammar and sense, and to defy correction from the context. Let us mention a curious instance. In 1 Cor. vi. 4. The apostle says, "If ye have judgments of things per-
"taining to this life, set them to judge who are *least*
"esteemed in the Church!" One of the editions has it, "set them to judge who are *best* esteemed." A glance at the original detects the mistake. But, setting this aside, no man could tell with certainty, whether we should read "least" or "best;" and a hundred critical arguments might have been mustered to show that the wrong reading is the better.

Besides; there are many things, and those of importance, in every language, which disappear, or rather never appear in a translation. We know that this is doubted, denied, and even laughed at by many. We cannot help it. It is the privilege of ignorance to laugh; of insincerity, to misrepresent; and of captiousness, to doubt. Leaving them in the possession of their several honours, we combine the suffrages of all candid scholars. There is a colouring, a viva-

city, a vigour, a comprehension, a pungency of idiom, a felicity of reference in the structure of a word or the peculiarity of a phrase, which never can be transferred. There is a clear opening of sense to an eye practised in the original, which a thick cloud mantles the moment it passes into a version. There is a precision of construction obvious to a scholar of taste, the causes of which are more a matter of feeling than of argument; and though perfectly decisive, are too delicate to be perceived by the uncultivated sense. Yet, in their effects, they tinge and beautify the whole discussion of a subject.

In conclusion. The adversaries of evangelical truth and hope, are much addicted to the practice of assailing our faith through the medium of criticism. What they want in solidity, they make up in boldness and in show. When you press them with the *subject*, they will criticise all your heavy matter away into the thin air of *metaphor;* little concerned if, in following up their principle, they criticise God himself into a figure of speech. When you press them with a plain text, they will flout at the translation, abuse the translators, and hear nothing but the *original.* When you produce the original, as little to their comfort as the translation, they smell a corruption in the text, and it must be purged by *manuscripts; any* manuscript being good enough to amend or discard an *orthodox* expression. When the manuscripts are rebellious, which commonly happens, unphilosophical Christians as they are, they must receive the castigation of *critical acumen,* i. e. the guesses of an Arian or Socinian mender of the Bible, are to sway our consciences in the question of heaven and eternal life; or we are to be degraded from the rank of *rational* believers to the pitiable plight of bigots, fanatics, and simpletons.

To repress this effrontery, and to shield the community from the assaults of this rabid fury; as well as to meet the several exigencies enumerated above, there is no effectual means but the living teacher skilled in the original tongues, and imbued with the correspondent learning. The times awfully demand it. And if such employment does not require a separate profession for the ministry, and able and educated men in it, there is not, and cannot be, a human occupation to which every human being is not always and every where equally competent.

SELECT SENTENCE.

Some men speak much of the imitation of Christ, and following his example; and it were well if we could see more of it really in effect. But no man shall ever become like unto him by bare imitation of his actions, without that view, or intuition of his glory, which alone is accompanied with a transforming power to change them into the same image.

Owen.

REVIEW.

ART. IV.

The excellence of the Church: a Sermon, preached at the consecration of Trinity Church, Newark, New-Jersey, by the Right Reverend Bishop Moore, on Monday, May 21, A. D. 1810. By John Henry Hobart, D. D. An Assistant Minister of Trinity Church, New-York. Published by request. New-York, T. & J. Swords, pp. 41. 8vo.

(Continued from p. 459.)

IT is not the intrinsic value of this discourse, that induced us to pay particular attention to it. Its importance, in our estimation, is derived from circumstances of another description. The station which Dr. Hobart occupies, as a minister of Trinity Church, and as the foremost of those who have stood forth to assure the world, that *they* possess *learning and talents adequate to the defence of the Episcopal cause*, confers upon himself and his writings an importance, in public estimation, which it does not become us to overlook. We take an interest in every thing which can influence the religious opinions of men; and we are encouraged to hope, from the improvement which Dr. Hobart has made under the hands of the critics, that we shall be able to render him, in the course of time, at least consistent with himself, and a little more cautious in his assertions.

The sermon under review, furnishes us with some foundation for this hope. In page 23, where he ex-

hibits the proof of the excellence of the prelatical ministry, he rests his cause upon two arguments, 1. *Inability* to account for a change in antiquity, from Presbytery to prelacy; and, 2, the supposed *prelatical powers* of Timothy, Titus, and the angels of the seven Churches of Asia. He must, accordingly, have given up as untenable, the arguments, formerly urged with great confidence, from the three orders of the Jewish priesthood; from the ministry of Christ, the twelve, and the seventy; from the ministry of the apostles, elders, and deacons; and from the prelatical powers of James at Jerusalem. So far, good! The Doctor now presents the hierarchy resting upon two pillars; and these are not more strong than those which have already given way. The first, Doctor Hobart's *inability* to account for a change, is an *argumentum ab ignorantia.* It may last until he shall be induced to acquire for himself a knowledge of antiquity, from the original sources of information; and cease to trust to misquoted and misapplied passages, found in the controversial writings of men, interested in the defence of the English establishment. A knowledge of the Holy Scriptures, than which, nothing better becomes a divine, is the only effectual remedy for the opinion that Timothy and Titus, and the Asian angels were diocesan bishops. But this is not the place for the argument.

Dr. H.'s text is Psalm xlviii. 12, 13. and it is used by way of accommodation. It should have been the first care of the preacher to do justice to his text, by explaining its meaning. For it is essential to correct sermonising, that the "mind of the Spirit," in that part of the word which is selected as the subject of discourse, be perspicuously declared; otherwise, the preacher incurs the charge of *handling the word of God deceitfully.* Every workman who needeth not to be ashamed, must know how to divide

aright the word of truth. Regardless, however, of the rule which requires that the subject of the sermon should be found in the text, Dr. H. undertakes to discuss the excellence of his own Church—" of *our* Church." This is an offence against the laws of the pulpit; the more inexcusable, as it does not at all appear perfectly obvious, without explanation, that David ever contemplated the application of the text, either to the " 39 articles," or to the " book of common prayer."

In the bold designs of genius, there is always something which extorts our admiration; and did we not feel some veneration for the word of truth, we should allow Dr. H. the praise of daring enterprise. It is assuredly a more arduous task to prove the superior excellence of the Episcopal Church, than to illustrate the duty recommended in the text by the king of Israel.

As we are bound to accompany the preacher, we must now, like him, take our leave of the text, and attend to his description of

The excellence of our Church
In her doctrine,
In her ministry,
In her ordinances and worship.

The discussion of these three topics, occupies twenty-five pages of the sermon; and sixteen of them are devoted to the doctrine. It is the principal design of the preacher, both in the sermon and the notes, to prove that the doctrine of the Church of England is not Calvinistic. Upon this ground he rests the proof of its excellence. He assumes as the basis of his reasoning, that Calvinism is a very bad thing; and that whatsoever is opposed to it must be good.

His argument reduced into the form of syllogism would appear as follows:

Whatever is not Calvinistic must be excellent,

The articles of the Church of England are not Calvinistic,

Ergo, the Church is excellent in her doctrine.

Dr. Hobart does not even attempt to give us any other proof of the excellence of the thirty-nine articles, than their anticalvinistic tendency; for his *practical points* are of the same cast with his *theoretical opinions*. Although we are not prepared to admit, that whatever is opposed to the doctrines usually called Calvinistic, must be true; yet we shall not attempt to disprove the major proposition of the above syllogism. But neither are we prepared to jump with the preacher into his conclusion. We dispute the truth of the minor proposition. We believe, that the doctrine of the articles, although not so explicitly declared as the doctrine of the Confession of Faith, is, so far as the Calvinistic and Arminian controversies are concerned, the common faith of the Reformed Churches. In order that the reader may judge for himself, we shall, after making a few remarks, present him with the words of the Articles and those of the Confession of Faith side by side. He will then perceive the doctrine of both to be the very same, only more obscurely expressed by the Episcopal Church. This difference is readily accounted for. Presbyterians are plain people. We write in order to be understood. Our object is to exclude, not convey a double meaning.

Dr. H. acknowledges, that if the *Articles* of the Church be Calvinistic, the *ministry* of their Church *merit* reproach. "*Churchmen are continually told, that the Articles of the Church are Calvinistic. The assertion, therefore, ought to be refuted, in order that her clergy may be vindicated from the reproach**."

* Page 13.

Should we succeed in proving that these Articles are Calvinistic, the Doctor himself, not we, must be considered as the defamer. He admits, that their clergy, in such case cannot be vindicated. Far be it from us to dispute the correctness of the admission.

The Thirty-nine Articles were formed by a convocation, in the beginning of Queen Elizabeth's reign, from the forty-two Articles of Edward VI. originally drawn up by Cranmer and Ridley. The original compilers, and those who reviewed and adopted them, were all agreed in sentiment about the doctrines of grace, with Mr. Calvin and the other reformers on the continent. This continued to be the case with the Church of England until the time of Archbishop Laud. To him, his biographer, Dr. Heylin ascribes the praise of rendering fashionable in England the Arminian creed*. Heylin understood the Articles otherwise than Dr. H. explains them. Although himself an Arminian, he says of the 17th article,—"In this definition there are these "things to be observed, 1. That predestination doth "pre-suppose a curse or state of damnation in which "*all mankind* was presented to the sight of God. 2. "That it is an act of his from everlasting. 3. That "he founded it, and resolved for it in the man and "mediator Christ Jesus, both for the purpose and "performance. 4. That it was of *some special ones* "*alone*, elect, called forth, and reserved in Christ, "and not *generally extended* to all mankind. 5. "That being thus *elected* in Christ, they *shall be* "*brought* by Christ to everlasting salvation. Leaving reprobation to be gathered upon logical infer- "ences from that which is delivered on the point of "election, for *contrariorum contraria est ratio*†."

* Cyprianus Anglicus, pages 38, 39. † Introd. p. 20.

Compare this with the words of Dr. Hobart*. "The 17th Article, then, may be interpreted of the election of Christians *in general* to the privileges of the Gospel, all of which will be forfeited if they do not—make their calling and election sure."—"The *only election* declared in Scripture, the election of Christians as a collective body to the *privileges of the Gospel*†."

The truth is, reprobation is necessarily implied in election. What is not *chosen* is *rejected.* If *some* are elected, *others* must be rejected; and the compilers of the Articles, knowing this, esteemed it unnecessary to express it. One fact puts it beyond dispute that the convocation which formed the Thirty-nine Articles, were as high Predestinarians as ever Calvin was. A few men, at the head of whom was Thomas Talbot, conceived themselves persecuted by the Church, because they did not adopt such decisive terms respecting the decree of reprobation as was then customary. These divines were not Arminian in sentiment, as appears from their petition. They were confessedly a very small number compared with their opponents; and they supplicate a *toleration* to express their sentiments. The Calvinism of the Church of England, while forming her Articles, must have been high-toned indeed, when a party in the Church must use, in an humble supplication, such words as these: "That God doth foreknow "and *predestinate* all good and goodness; but doth "*only* foreknow, and *not* predestinate any evil or "sin.

"Yet, to their great grief and sorrow, because they "do hold, contrary to a *great number of their brethren,* "*the Protestants,* that God's holy predestination is no "manner of occasion or cause of sin—whereby any

* Introd. p. 20. † Pages 15. 17.

" part of mankind shall be predestinate of any un-
" avoidable necessity to commit sin.

" For this cause, they be esteemed of their breth-
" ren, the Protestants, for fautors* of false religion,
" and are *constrained* hitherto to sustain at their
" hands the *shameful reproach and infamy of Free-*
" *will-men, Pelagians, Papists, Epicures, Anabap-*
" *tists*, and enemies unto God's *Holy Predestination*
" and providence.

" Please it your gracious Fatherhoods, that none
" of these punishments which the clergy have in
" their power to execute, shall extend to those who
" do hold predestination, as is above declared; ex-
" cept it be duly proven, that they maintain, that
" man, of *his own natural power*, is able to think,
" will, or work of himself, *any thing* that should in
" any case *help* or *serve* towards his own salvation,
" or any part thereof†."

These petitioners had a better opportunity than either Dr. H. or his oracle, Dr. Lawrence, had of knowing the creed of the Fathers of the Church of England, and they represent it as, not only Calvinistic; but as Calvinism, pushed to an extravagant length, and scarcely granting toleration to moderate Calvinism‡.

These Fathers of the Church, a little time before the convocation assembled to settle the doctrine of the Church, expressed themselves very decidedly in their declaration and confession of faith presented to Queen Elizabeth. Fully expressing their agreement with the Articles of the convocation under King Ed-

* Favourers. † Strype, An. vol. 1. p. 249.

‡ We use the word *Calvinism*, in this connexion, as a generic term; not confining it merely to the sentiments of John Calvin, but as the representative of those doctrines which are the opposite of the *five Arminian points*. To *Calvinism*, properly understood, the epithet extravagant does not belong.

ward, they speak of predestination in these words:—
" Seeing some men of late are risen, which do gain-
" say and oppugn this truth, we cannot utterly pass
" over this matter with silence, both for that the
" Holy Ghost doth so often make mention of it in
" the Scriptures, especially in St. Paul's Epistles;
" which argueth it to be a thing both fruitful and
" profitable to be known. And also being occasion-
" ed by the same reason which moved *St. Austin* to
" write of this matter of predestination*."

Did Dr. Hobart know that these men, in a body, so solemnly appealed to Augustine as *their example*, when from the pulpit, he, in the name of the God of truth, taught the people of Newark that they rejected the example of Augustine? And if he did know it—

Dr. H. says, *Her wise and temperate reformers avoided those extreme opinions by which Augustine controverted the Pelagian heresy*†. His reference to *Augustine* was rather unhappy.

Having seen what the *Creed* of the Church of England was, before the adoption of her Thirty-nine Articles, and what it was at the very time of their adoption, we shall also see what it was afterwards until the time of Laud.

The Puritans, jealous Calvinists, never disputed the *orthodoxy* of the Church on these doctrines. Calvin's Institutions were read publicly in the schools of theology, by order of the convocation. When Barret, in the University of Cambridge, opposed Calvin's doctrine of predestination, he was examined and condemned, first before the Vice-Chancellor and Heads of colleges, and afterwards before the Archbishop, who enjoined it on him to *confess his ignorance*, and not teach the like doctrines for the fu-

* Strype, Hist. Ref. Vol. I. p. 118. † Page 21.

ture*. Unhappily, the *ignorance* of Barret, had the Archbishop lived in the present day, would have been found to have crossed the Atlantic! !

In order to suppress effectually every attempt at innovation, and to maintain the Calvinism of the Church, the "Articles of Lambeth" were drawn up. These articles, which are purely Calvinistic, were signed by Archbishop Whitgift, the Bishops of London, and Bangor, the Archbishop of York, and several other learned divines; and they are declared to be, *not new laws, but explications of the doctrine professed in Church of England, and already established by the laws of the land.* These articles are the Church of England's own explanation of her own doctrines. We shall now exhibit in one view the agreement of the Articles with the Confession.

Agreement in Doctrine between the Articles and the Confession.

Confession of Faith.	*The 39 Articles Illustrated.*	*By the Articles of Lambeth.*
Chap. VI. 1. *Our first parents*, being seduced by the subtilty and temptation of Satan, *sinned* in eating the forbidden fruit. They, being the root of mankind, the *guilt* of this sin was imputed, and the same death in sin, and *corrupted nature* conveyed to all their posterity. 6. Every sin, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.	IX. Original Sin standeth not in the *following* of Adam, but it is the *fault and corruption* of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil; so that the flesh lusteth always contrary to the spirit; and therefore, in *every person*, born into this world, it *deserveth God's wrath and damnation.*	IX. It is not in every one's *will* and power to be saved.
	X. The condition of man, after the fall of Adam, is such, that	VIII. No person *can* come to Christ, unless it be given him, and

* Heyl. Laud lib. 1. Heyl. Presb. p. 343. Neal vol. 1. p. 497.

Confession of Faith.	*The 39 Articles Illustrated.*	*By the Articles of Lambeth.*
Chap. IX. 3. Man, by his fall into a state of sin, hath wholly lost *all ability of will* to any spiritual good accompanying salvation; so as a natural man, being *altogether averse* from that good, and dead in sin, is *not* able, *by his own strength*, to convert himself, or to prepare himself thereunto.	he *cannot* turn and prepare himself by his own *natural strength* and good works, to *faith* and calling upon God: wherefore we have *no power* to do good works, pleasant and acceptable to God, without the *grace of God*, by Christ preventing us, that *we may have a good will*, and working with us, *when* we have that good will.	unless the Father draw him; and *all* men are not drawn by the Father that they may come to Christ. VII. Saving grace is not communicated to all men.
Chap. III. 1. God from all eternity did, by the most *wise and holy counsel of his own will*, freely, and unchangeably *ordain* whatsoever comes to pass: yet so, as thereby, neither is God the *author of sin*, nor is *violence offered to the will* of the creatures. 3. By the *decree* of God for the manifestation of his own glory, *some men and angels* are *predestinated unto everlasting life*, and others fore-ordained to everlasting death. 6. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto. 7. The *rest* of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he *extendeth or withholdeth mercy as he pleaseth*, to *pass by;*	XVII. Predestination to life, is the everlasting purpose of God, whereby, (before the foundations of the world were laid,) he hath constantly *decreed* by his counsel, secret to us, *to deliver from curse and damnation those whom he hath* CHOSEN in Christ OUT *of mankind*, and to bring them by Christ *to everlasting salvation*, as vessels made to honour. Wherefore *they* who be endued with so excellent a benefit of God, *be called* according to God's purpose by his Spirit working in due season: *they through grace obey the call: they be justified* freely: *they be made Sons* of God by adoption: *they* be made like the image of his only begotten Son Jesus Christ: *they* walk religiously in good works, and at length, by God's	I. That God from eternity has predestinated some persons to life, and reprobated others to death. II. The moving, or efficient cause of predestination to life, is not foreseen faith or good works, or any other commendable quality in the persons predestinated, but the good will and pleasure of God. III. The number of the predestinate is fixed, and cannot be lessened or increased. IV. They who are not predestinated to salvation shall be necessarily condemned for their sins. V. A true, lively, and justifying faith, and the sanctifying influence of the spirit, is not extinguished, nor does it fail, or go off either finally or totally.

Confession of Faith.	*The 39 Articles Illustrated.*	*By the Articles of Lambeth.*
and to ordain them to dishonour and wrath *for their sins* to the praise of his glorious *justice.*	mercy, *they attain to everlasting felicity.*	

The reader must now judge for himself. We feel no apprehensions from the result. If we are reproached for believing the doctrines of grace, those who take delight in holding them up to scorn, ought to recollect, that in so doing, they revile the Fathers of the Church of England, as well as the Presbyterians. If it be calumny to represent the Church of England as Calvinistic in her doctrine, it is a calumny to be imputed to the whole body of the Protestant clergy, at the accession of Queen Elizabeth; to the very convocation which formed the 39 Articles; to both the universities of Oxford and Cambridge; and to the archbishops and bishops of the Church, who declared her doctrine in the Lambeth Articles. And if it be a salvo to the consciences of modern Episcopalians, when they subscribe the 39 Articles, to bring home the charge of slander upon these dignitaries of the Church, for calling the Articles Calvinistic, why should we disturb them? We do not expect to make Dr. Hobart a Calvinist, but we admire the confidence with which he asserts that the Fathers of the Church of England avoided the expressions of Augustine and Calvin. If it is his principle, let him continue an Arminian confessor of Calvinistic Articles: let him be *Vicar of Bray**.

* The Vicar of Bray, a true *Churchman*, being a Roman Catholic in the reign of Henry VIII.; and a Protestant under Edward VI.; a Papist again under Queen Mary; and a Protestant in the reign of Queen Elizabeth; was reproached for paying so little respect to the solemnities of the religious profession. "Whatever be my religion," replied the vicar, "I have never changed my *principle*," which is, "*to be the Vicar of Bray.*"

[*To be continued.*]

ART. V.

A Collection of Essays on the subject of Episcopacy, which originally appeared in the Albany Centinel, and which are ascribed principally to the Rev. Dr. Linn, the Rev. Mr. Beasley, and Thomas Y. How, Esq. New-York, T. & J. Swords, 1806. pp. 210.

(Continued from p. 394.)

THE sentiment that Prelates are superiour to Presbyters, not by any divine appointment, but merely by the prevalence of custom, extended, among the Latins of the fourth century, much further than Father JEROME. He himself tells us, that the Presbyters of his day not only *thought* so, but *knew* so; and, assuming this as an incontrovertible fact, he grounds upon it an admonition to the Bishops to recollect their origin. "Let them know," says he, "that they are above the Presbyters more by the "custom of the Church, than by any institution of "Christ." Considering him as an honest witness, which is all we ask, and our Episcopal friends will not deny it, he asserts, without qualification, that the

NOTE.—In the last part of our review of these Essays, we very heedlessly fell into a chronological errour, of some moment. We stated, that in the fifth century, when Jerome was dead, the Presbyters cowed, &c. Epiphanius did bluster at no ordinary rate, concerning the divine right of Episcopacy. The fact is, that Epiphanius died before Jerome. Of course, our remarks, which are founded upon a contrary supposition, are out of place. The correction of our errour is more material to the reader, than any explanation of the manner in which we came to commit it.

Presbyters, i. e. the *mass of Christian clergy*, in his time, were convinced, upon satisfactory proof, that the authority exercised over them by the prelates, limited, as it *then* was, and nothing like what they *now* claim, had no warrant whatever, either in the word of God, or even in apostolical tradition! We repeat it; the great body of the Christian clergy, according to JEROME, were aware of this!! Here, since they call for *facts*, here is a fact more ponderous than all the facts of Episcopacy put together; a fact which there is no frittering away, not even by the force of that vigorous criticism which inverts persons and tenses; transmutes Hebrew verbs into others with which they have no affinity; and changes the very letters of the Hebrew alphabet; so that a ז *(zain,)* is charmed into a נ *(nun,)* and, by this happy metamorphosis, the throat of an ill-conditioned argument escapes from suffocation* !

The testimony of JEROME is corroborated by a contemporary writer of high renown, and an unexceptionable witness in this case, as being himself a Prelate; we mean AUGUSTIN, the celebrated Bishop of Hippo. In a letter to JEROME, he has these remarkable words:—

"Although, according to the names of honour "which the *usage of the Church has* NOW *acquired*, "the office of a Bishop is greater than that of a Pres-"byter, yet in many things Augustin is inferiour to "Jerome†." The sense of this acknowledgment is thus given by a distinguished Prelate of the Church of England, as quoted by Ayton:—"The office of

* *Churchman's Magazine* for May and June, 1810. on Exod. xxxiii. 19. p. 178.

† Quanquam secundum honorum vocabula quæ *jam Ecclesiæ usus obtinuit*, episcopatus presbyterio major sit; tamen in multis rebus Augustinus Hieronymo minor est. *Ep.* 19. *ad* HIERON.

" a Bishop is above the office of a Priest, not by the " authority of the Scripture, but after the names of " honour which, through the custom of the Church, " have now obtained*."

The concession is so clear and ample, that Cardinal BELLARMINE, with all his ingenuity, which was not a little, had no other evasion, than to pretend that these words *are not opposed to the ancient time of the Church;* but to the *time before the Christian Church; so that the sense is, before the times of the Christian Church these names,* Bishop *and* Presbyter, *were not titles of honour, but of office and age; but now they are names of honour and dignity*†.

Quibbles were scarce when a distressed cardinal could muster up nothing more plausible. As if names of *office* were not names of *dignity!* As if AUGUSTIN, in the very act of paying a tribute of profound respect to JEROME, should think of giving him a bit of grammar lesson about the words " Bishop" and " Presbyter!" Verily, the Jesuit was in sore affliction; and had he uttered all his soul, would have exclaimed, like a certain *Arminian* preacher, when hard pressed by Scriptural reasoning;—" O argument, " argument! The Lord rebuke thee, argument!

Not much happier than the cardinal, nor much less anxious for such a rebuke to argument than the Arminian preacher, will be those critics who shall maintain that AUGUSTIN's words regard only the *names* of office, without any opinion on the powers or rank of the offices themselves.

1. Such a construction makes the Bishop assert a direct falsehood; the *terms* were in use from the beginning of the Christian Church; and, therefore, could not have been introduced by her customs.

* JEWEL. Defence of his apology, p. 122, 123.
† *Jameson's Nazianzeni querela*, p. 177, 178.

2. If, by saying that he was superiour to Jerome "according to the names of honour which the Church had obtained by usage," Augustin meant that he enjoyed only a *titular* pre-eminence over that Presbyter, he either insulted Jerome by flouting at him with a lie in the shape of a compliment, or else the Prelates in his day had only a *nominal*, and not a real, power over the Presbyters. The second is contrary to fact; and the first is too absurd for even a troubled cardinal.

If, on the other hand, it be alleged that Augustin, in flattery to Jerome, seemed to claim only a titular precedence, while he was conscious, at the same time, of enjoying an essential superiority, and that by divine right, the disputant will turn himself out of the frying pan into the fire; for he exhibits the venerable father as acting the knave for the pleasure of proving himself to be a fool. So paltry a trick was not calculated to blow dust into the eyes of Jerome. The distinction might appear ingenious to some modern champions of the hierarchy, as it is much in their manner; but could never degrade the pen of the Bishop of Hippo. He is contrasting his *official* superiority over Jerome, with Jerome's *personal* superiority over himself. The former is the superiority of a Bishop over a Presbyter, which, he says, has grown out of the custom of the Church. The compliment to Jerome consists in this—that while the office which sets him above Jerome was the fruit, not of his own deserts, but of the Church's custom, those things which gave Jerome *his* superiority, were personal merits. The compliment is as fine, and its form as delicate, as the spirit which dictated it is magnanimous.

But our concern is with the *fact* which it discloses. Turn Augustin's words into a syllogism, and it will stand thus:

Augustin is greater than Jerome, according to the honours which have been created by the custom of the Church.

But Augustin is greater than Jerome, as a Bishop is greater than a Presbyter.

Therefore, a Bishop is greater than a Presbyter by the custom of the Church.

Here, now, is Augustin himself, a Bishop of no common character, disclaiming, unequivocally, the institution of Episcopacy by divine right,: For he refers the distinction between Bishop and Presbyter not only to a merely human original, but to an original the least imperative; to one which, however potent it becomes in the lapse of time, is at first too humble to arrogate authority, too feeble to excite alarm, and too noiseless almost to attract notice. He calls it the creature of *custom*. What shall we say to this testimony of Augustin? He was under no necessity of revealing his private opinion. He had no temptation to sap the foundation of his own edifice; to diminish the dignity of his own order.—All his interests and his prejudices lay in the opposite direction. Yet he speaks of Episcopacy as the child of custom, in the most frank and unreserved manner; without an apology, without a qualification, without a caution. He does this in a letter to JEROME, the very man to whom, upon *modern* Episcopal principles, he should not, would not, and could not have done it—the very man who had openly, and boldly, and repeatedly attacked the whole hierarchy; whose sentiments, reasonings, and proofs, were no secret to others, and could be none to him—the very man, whose profound research, whose vigorous talent, and whose imposing name, rendered him the most formidable adversary of the prelature, and threatened to sway more decisively the public opinion, than a thousand inferiour writers—the very man, therefore, whom it became

his duty to resist. Yet to this man does Augustin, the Bishop, write a letter in which he assigns to Episcopacy the very same origin which Jerome himself had ascribed to it——*human custom ! !*

Was Augustin ignorant? Was he treacherous? Was he cowardly? Was he mad? To write in this manner to Jerome! and to write it with as much composure, and *sang froid*, as he would have alluded to any the most notorious fact in existence! No. He was not ignorant, nor treacherous, nor cowardly, nor mad. But he spoke, in the honesty of his heart, what he knew to be true; and what no well-advised man would think of denying. Such a concession, from such a personage, at such a time, under such circumstances, is conclusive. It shows, that in his day, the Bishops of the Latin Church did not dream of asserting their superiority to Presbyters by divine right. They had it from the custom of the Church, and so long as that custom was undisturbed, it was enough for them. Among the Greeks, the blundering, and hair-brained Epiphanius set up the claim of a *jus divinum;* but his contemporaries were discreet enough to let him fight so foolish a battle single handed.

To JEROME and AUGUSTIN we may add PELAGIUS, once their intimate friend, and afterwards, on account of his heresy, their sworn enemy. "He re-" stricts all Church officers to *priest* and *deacon*:* " and asserts, that *priests*, without discrimination or " restriction, are the *successours of the apostles*†."—He has more to the same purpose; reasoning as JEROME reasoned, from the Scriptures; and coming, as did SEDULIUS, PRIMASIUS, and others, to the same result; viz. the identity of Bishop and Presbyter‡.

* In Rom. xii. † In 1 Cor. i. ‡ Not having access to these writers, we quote from *Jameson's Nazianzen:* p. 176, 177.

Let not the *heresy* of Pelagius be objected to us. Our Arminians will not surely cast opprobrium upon the name of this, their ancient sire. For our parts, we, with Augustin, hold him in detestation, as an enemy of the grace of God. But his heresy does not vitiate his testimony in the present case. Fiercely as he was attacked by Jerome and Augustin, his opinions on the subject of Prelacy made no article of accusation against him as a heretic. Could it have been done with any show of reason, we may be certain it would not have been spared. But the silence of his Prelatical antagonists, on that head is a proof both of the justness of our foregoing comments on AUGUSTIN'S letter, and also of the general fact, that the Bishops were conscious of their inability to meet the question of their order upon the ground of divine right.

There are two considerations which clothe our argument with additional force.

The *first* is, that all *able* heretics, as PELAGIUS confessedly was, in their assault upon the Church of God, direct their batteries against those points in which they deem her to be the least defensible.—Rightly judging, that it is good policy to make a breach, no matter where. Only unsettle the popular mind as to any one object which it has been accustomed to venerate, and the perversion of it with regard to many others, is much facilitated. If, in this policy, *Pelagius* and his coadjutors attacked the authority of the Bishops, they seized upon the defenceless spot; and the bishops were beaten without a struggle. It is easy to perceive what an immense advantage was gained by the heretics in their grand conflict, when their opponents were put fairly in the wrong on an incidental point, but a point which, in itself, touched the very nerves of the public passions.

The *second* consideration is, that persons of such

different conditions, and such hostile feelings, could never have united in a common opinion upon a deeply interesting topic, had not the facts upon which their union rested been perfectly indisputable.

Here is Presbyter and Prelate; the monk of Palestine, and the African Bishop; orthodoxy and heresy; Augustin and Pelagius; all combining in one and the same declaration—that Episcopacy has no better original than the *custom of the Church!* Nothing but truth—acknowledged truth—truth which it was vain to doubt, could have brought these jarring materials into such a harmony; these discordant spirits into such a concurrence.—Stronger evidence it is hardly possible to obtain; and it would be the very pertness of incredulity to demand. Yet there are writers who do not blush to look us in the face, and assert that the testimony of the primitive Fathers is *universally* in favour of Episcopacy, as having been established by Christ and his apostles*!!

Does the sun shine? Is the grass green? Are stones hard? Another shove, and we shall be in Dean Berkeley's ideal world!—If every thing sober and solid is to be thus outfaced, there is nothing for it, but to abandon fact and demonstration as chimeras, and to take up what was once the ditty of a fool, but is now the best philosophy,

Παντα κονις, και παντα ΓΕΛΩΣ, και παντα το ΜΗΔΕΝ.

* Essays, p. 135.

[*To be continued.*]

RELIGIOUS INTELLIGENCE.

FOREIGN.

AFRICAN MISSION.

[Continued from page 184.]

MESSRS. KICHERER and EDWARDS leaving Capetown, May 22, proceeded to Rodezand, where Mr. Voss was then minister. Here they met a hearty welcome, and were set apart to the work of the ministry.

On the 25th of June they left Rodezand, laden with the presents of their friends. Their journey sometimes lay through very difficult passes of the mountains, so that it was necessary to add fourteen oxen to their own, in order to climb the steep ascents. Sometimes they travelled for many days without the sight of a human being, surrounded only by steinbocks and ostriches. Here and there they found a cultivated spot; and were hospitably entertained by the farmers, who occasionally gave them sheep and other stores. At other times they slept in the open desert, exposed to the danger of lions and tigers, which greatly abound in that country. The narrative, which will shortly be published, contains an account of some special deliverances from the attacks of lions, which were wonderfully providential.

About the end of July they passed the last inhabited house of Rockfield, and found the country almost without a blade of grass. The eggs of the ostriches, however, contributed to their comfortable support. After travelling seven days without meeting a human creature, they arrived at a place where a few Boschemen resided, three of whom came to them. Next day they were visited by about twenty more. At length they reached the spot intended for their abode, which they called Happy Prospect Fountain; and immediately began to build a house and plant a garden.

Here they commenced their labours, among thirty or forty people, first teaching them to spell Dutch. The Lord was

now pleased to send them a man and his wife, who, understanding the language both of the Hottentots and of the Dutch, became very useful to them as their interpreter, &c. The people among whom he laboured were chiefly Boschemen; the most savage and ferocious of that country. The doctrine of a Supreme Being was entirely unknown to them; they did not know they had immortal souls; but were, in most respects, "like the beasts that perish." Their habitations are generally among the rocks, where they dig a small round den, about three feet deep, which they sometimes cover with reeds. Here they spend most of their time in sleep, except when roused by hunger, when they sally forth in quest of some wild beasts; but when unsuccessful in this attempt, they make shift to subsist upon snakes, mice, or wild onions: and such is their idleness, that rather than be at the pains of seeking food, they will live several days together without it!

The people being in general afraid to come near an European, Mr. Kicherer was under the necessity of tempting them at first, by giving them a little tobacco; of which they are extravagantly fond. He would then take the opportunity of showing, that the great difference between the Christians and themselves, in the superior comforts enjoyed by the former, was occasioned by their knowledge of God; of whose nature and perfections they would hear with great astonishment.

At first, Mr. Kicherer attempted to preach to them systematically;—but he found little effect from this. He then had recourse to the method which the Moravians found the most useful, simply preaching the love and death of Jesus Christ, and inviting them to come to him, that they might have life.—He would tell them, how happy he found his own heart when the love of God was shed abroad in it; and would advise them to go aside and pray that the Lord would teach them, and that he would cause them by his Spirit, to know whether he was his messenger or not.

For a considerable time he remained in painful uncertainty, whether his labours were blessed to the real conversion of any of his hearers. Yet, in this situation he was enabled to leave the matter with God,—desiring to be faithful, whether successful or not. From that time, his labours were greatly blessed. He had the most undoubted evidence of the solid conversion of many souls. One of the first of these was a man, called John, who was brought under deep conviction of sin; for he had been a most notorious offender. He lived but about five or six months after; during which time his

experience was wonderful. His heart was wholly taken up with the love of Christ, so that he could scarcely bear to speak of worldly things: and he died rejoicing in the Lord, saying to his teacher, "I die, depending on the blood and righteousness of Christ; I go to heaven, and there I will wait for you."—His son, who came from a distance to see his dying father, was also converted, obtained his liberty from his master, and is now usefully employed as a schoolmaster in the settlement.

Mr. Kicherer would sometimes take a walk in the fields, and find, scattered here and there, prostrate on the ground, several of his congregation; and some with a child in each hand, pouring out their souls to God in the most lively and copious strains. Thus was he encouraged to go forward amidst his arduous labours. Before he left Zak River to visit Europe, he had baptized about thirty-four adult persons, and fifty children. He had a stated congregation of about six hundred persons, in a great measure civilized, and dwelling together.

(To be continued.)

OBITUARY.

The Editors regret, that circumstances beyond their control have prevented them from receiving the details of the following account at an earlier period.

DIED, at Newtown, Long-Island, March 13, the Rev. NATHAN WOODHULL, pastor of the Presbyterian Church in that place, aged 53 years.

Mr. WOODHULL was born at Brookhaven, Long-Island.—He received the rudiments of his education in the common schools of that town. In 1775, he graduated at Yale College; and for the six succeeding years followed farming and merchandize. In 1779, he received his first religious impressions, and determined to devote himself to the ministry of the word. Having studied divinity under the Rev. John Davenport, at Oyster Ponds, on the east end of Long-Island, he was licensed by the Presbytery of Long-Island, in June, 1784, to preach the Gospel. In December, 1785, he was ordained pastor of the congregation at Huntington, which situation he left in December, 1788, on account of divisions in the congregation. In 1790, he became pastor of the congregation in Newtown, where he remained to his death.

From infancy, his health was infirm: and after entering college, he was prevented from proceeding in his studies, for one whole year, during a considerable part of which, his life was considered in danger. During his settlement in Newtown, he expected every year would terminate his labours. It was not an unusual thing for him to go from his bed to the pulpit; but more frequently from the pulpit to his bed.—Four different times he has fainted in the pulpit. But notwithstanding this ill health, he was enabled to preach to his people with less interruption than falls usually to the lot of more healthy ministers. His ministerial labours among his people had, for some months previous to his death, been considerably greater than usual, and their attention seemed somewhat awakened to the concerns of religion. This gave him new zeal, and made him more engaged in his public administrations, anxiously longing and hoping for an ingathering of souls.

He was taken ill on Saturday, the 24th February last, with a fever, which continued, with little abatement, to his death. His lungs, which for many years appeared to be affected, suffered most during his sickness. His breathing was difficult, and a distressing cough, with copious expectoration, attended him to the last. He decidedly, from the first, declared his opinion, that he should never recover. He was not, however, alarmed; for he knew in whom he believed. After being ill about a week, under the firm conviction that his sickness was unto death, he made his will, and mentioned the spot where he wished his body to be interred. After this, he seemed released from earth, and he conversed, almost exclusively, on the concerns of eternity.

He had for many years been subject to temporary and partial derangement of mind, especially when fatigued or indisposed. During his last illness, however, his mind was greatly composed and serene, seldom clouded, notwithstanding high fever. He repeatedly expressed his thankfulness to God for this great goodness; as also for the full experience he had of the consolations of those truths which he had preached to others. He blessed God, in that he had enabled him to preach these truths with plainness, and, he trusted, with faithfulness. In his petitions to the throne of God, which were constant, he always commended his dear flock to the care of the great Head of the Church; praying that the truths they had heard from his lips might not be like water spilled on the ground. He often spake in strong terms of the abundant fulness and all-sufficiency of the atonement made for sin by the blood of Christ, and blessed God for the gift of faith, by which he hoped to lay hold of that "inheritance which is incorruptible and undefiled, and which fadeth not away."

His bodily sufferings, though at times extreme beyond expression, he bore with Christian fortitude and patience. Frequently, on being asked if his hiccup, which was almost incessant, distressed him much, he answered, "Yes; but it is all right; my sufferings are the effect of sin, but they are infinitely less than my deserts. Glory, glory, give glory to God, who orders and disposes of all things in infinite wisdom, and who cannot err; the same yesterday, to-day, and for ever!"

On requesting a friend to read some comforting texts of Scripture to him, he added, "Not that my faith is in the least shaken, but it cannot be too strong, or firmly fixed."

Wednesday night, previous to his death, his bodily pain

and distress became very extreme. He desired some select passages of Scripture might be read to him. Among others, the 14th chapter of John was read, some part of which he repeated with great emphasis, and expressed much inward satisfaction. In broken accents he prayed with much ardour, for resignation to the divine will, and for support in his last struggles, that his passage from time into eternity might, if consistent with the will of heaven, be speedy and easy. He began to repeat Watts' Hymn, "Oh! if my Lord would come and meet."—His hiccup interrupting him so much, he could proceed no further than this line, he desired a friend to repeat it for him.—He appeared almost in transport with the following verse:—

"Jesus can make a dying bed
"Feel soft as downy pillows are,
"While on his breast I lean my head,
"And breathe my life out sweetly there."

In the course of the night he desired his attendants would sing a hymn. He made several attempts to join them. His voice, however, being broken, and much interrupted by hiccup, he could not proceed, but appeared delighted by the singing of others. He afterwards desired a friend to pray with him. He considered his last moments to be drawing near, and requested his family should be called up. He addressed each, individually, as they drew round his bed, and in a strain of piety and devotion adapted to the solemnity of the occasion, earnestly importuned them to seek first the kingdom of God and his righteousness, assuring them that every other needed blessing would be added to them. The scene was indeed a most interesting one, more readily conceived than described.

Toward the close of the day, on Saturday, being in very great distress, and apprehensive that his dissolution was rapidly approaching, after requesting his family should be called in, and they, with a number of his friends, were seated around him, he called for a sermon which he had partly committed to paper just before his confinement, intending to have delivered it the next Lord's day. The subject was the *Faithfulness of God:* he desired a part of it should be read, which being done, he addressed them in these words:—

"These sentiments, (alluding to what had been read,) my dear children, I desire you to cherish in your memory, and let them sink deeply into the hearts of each one of you, as the

sincere sentiments of your dying father; who, in his last moments, can testify to the faithfulness of his God. You have heard, that he will faithfully reward, with the joys of heaven and eternal life, all those who love him, and diligently seek him. Remember, also, that he has threatened eternal death and everlasting misery, to all those who know not God, and desire not the knowledge of his ways. Let me assure you, his faithfulness is equally pledged for the execution of his awful threatenings and righteous judgments, as for his promises of everlasting happiness to those who love him. True, he is a God of mercy; but remember, he is also a God of *justice:* and whilst he rewards the righteous, will also punish the wicked. Accept the pardon which he tenders you in the gospel of his Son; embrace the Lord Jesus, who suffered and died on the cross, that you might be ransomed from your sins; no longer slight the offers of salvation; delay not the concerns of your precious souls to a dying hour; presume not too much on the forbearance of God: his mercy, though infinite, cannot extend to the impenitent."—After closing his admonition, he requested a near and dear friend, who had been much with him, to pray with him. This being done, he raised his hands, and with uplifted countenance, and voice much interrupted by hiccup, addressed the throne of grace in a most ardent and affectionate prayer. First he commended his fellow creatures generally to God; next his dear congregation; then his wife and children; and last, his own soul. The following are a part of his closing words:

"O blessed Jesus! wholly and confidently relying on thine *atoning blood*, I come to thee, dear Jesus; I have nothing to bring; no merits to plead, but thine! I come, presenting thee my naked, *naked* soul; take it, O my God! take it to thyself, for Jesus' sake!"

A short time after this, he asked one of his physicians if he thought it likely he would continue through the night? the doctor replied, I think it not improbable. He then said, "'Tis my desire, if consistent with God's will, to depart on the Lord's day."

On the sabbath before his death, he requested his daughter to turn to Watts' 189th Hymn, B. 1. entitled, Hope in the Covenant. As she read, he repeated with much emphasis, and especially the last verse. He frequently, through his illness, desired to have passages of Scripture read, sometimes selected by himself, sometimes by others, and always expressed much comfort in them.

Being asked if he feared to meet death, he replied, "I fear only its pangs, which have been a dread to me through life." He frequently charged his physicians to conceal nothing from him, and when they discovered his last change approaching, not to fail announcing it to him. He often inquired of them, "have you no good news to communicate to me?"—"Do you see any prospect of my speedy release?" Frequently he observed, "I desire I may have patience to wait the time appointed for me; yet I cannot but long to depart, that I may be with Christ." The evening previous to his departure, when his pulse began to falter, one of his physicians asked him, "Would it afford you comfort, if you could consider this as the last night of your sufferings here?" He eagerly caught the import of the question, and apparently almost transported, exclaimed,—"Oh, I should rejoice in the prospect! Come, Lord Jesus, O come quickly!"—Early the next morning his room was thronged with his friends and parishioners of both sexes, most of them in tears; he readily recognized each individual, and when he could no longer speak, he tenderly embraced several of them in his dying arms, and kissing each, bade them adieu.

He evidently retained his recollection and reason, until a few moments of his last gasp, and while his hands or lips could move, he appeared to be in prayer.

He expired at 12 in the morning, of Tuesday, 13th March, 1810. His congregation at all times were affectionate and kind to him; were deeply impressed with his last sickness, and peculiarly attentive to him during the whole course of it. After his death, they requested the family to permit them to pay their last solemn respects to his memory, by interring his remains at their own charge.

A sermon was delivered at his interment, by Dr. Milledoler, from Matthew, 24th chapter, 45, 46, and 47th verses, to a very crouded audience.

FIRST

ANNUAL REPORT

OF THE

SANSOM STREET

FEMALE BIBLE ASSOCIATION,

PHILADELPHIA.

PRESENTED OCTOBER 29, 1834.

Philadelphia:
PRINTED BY T. W. USTICK, 49 PRUNE STREET.
.....
1834.

THE FIRST ANNIVERSARY

OF THE

SANSOM STREET FEMALE BIBLE ASSOCIATION,

PHILADELPHIA,

Was held on Wednesday evening, October 29, 1834, at the Sansom Street Church.

The exercises were commenced by singing a hymn expressive of the preciousness of the Bible. The nineteenth Psalm was read and prayer offered by Rev. R. W. Cushman.

The Report of the Board of Managers was read by Mr. A. S. Langley.

The meeting was then addressed by Rev. R. W. Cushman, in his usual felicitous and instructive manner.

Rev. J. C. Harrison followed, in a neat, appropriate address.

The services were closed by a benediction, pronounced by Rev. J. C. Harrison.

A gratifying interest was manifested by the assembly in the Report, and the exercises of the evening.

LIST OF OFFICERS.

MRS. MARY DAGG, *President.*

Mrs. Eliza C. Allen, *Secretary.*

Mrs. Sarah Robarts, *Treasurer.*

MANAGERS.

Mrs. Eliza Croskey,	Mrs. Jane Graham,
Miss Mary Trevor,	Mrs. Mary Stokes,
Mrs. Martha Weaver,	Miss Ann T. Hough,
Mrs. Eliza H. Clark,	Mrs. Lavinia Boswell,
Mrs. Mary Tubbs,	Mrs. Harriet McClintock,
Mrs. Maria Lewis,	Mrs. Anna Staughton,
Mrs. Priscilla Barnhurst,	Mrs. Ann Worrell,
Mrs. Mary Long,	Mrs. Elizabeth Sailor.
Mrs. Rachel Anderson.	

FIRST ANNUAL REPORT

OF THE

SANSOM STREET

FEMALE BIBLE ASSOCIATION, PHILA.

PRESENTED OCTOBER 29, 1834.

The Managers of the Sansom Street Female Bible Association in presenting their First Annual Report, have occasion to congratulate the Society upon the very encouraging results which have attended their labors, during this early and brief period of its existence; and for gratitude to the God of the Bible, that he has permitted them to be instrumental in promoting its circulation.

The Association, a Report of whose proceedings is now offered, was organized December 4, 1833, and twenty-six names were attached to a Constitution then adopted. A Board of Managers was chosen at an adjourned meeting, held December 17.

The Managers, having elected their officers, adopted by-laws, and made efforts to increase the list of subscribers, commenced holding regular monthly meetings the last Wednesday in January. These have since been sustained, with the exception of one month when a public meeting addressed by Mrs. Wade superseded that of your Board, and two others when most of the Managers were ill or absent from the city.

At an early period of their operations, one of the Managers proposed a plan of labor hitherto untried in our city, and in some of its features, so far as they have information, entirely new.

A system of weekly collections has, for some years, been in successful progress in England, by which cities and towns are divided into sections, and Committees of Female Bible Associations visit weekly their different districts, taking from persons of every description, whatever they choose to subscribe, either toward aiding the circulation of the Bible among the destitute, or in payment for Bibles and Testaments for themselves. In this way, persons whose circumstances would render it inconvenient for them to pay the whole price of a Bible at once, can easily furnish themselves with

one by making repeated small payments; and the effort thus made undoubtedly increases their interest in the book when obtained, as well as furnishes evidence that some desire existed to possess it, and affords ground for hope that it will be read.

It was not thought advisable that a local Society like this, which could cover only a small extent of ground, should attempt to carry this system into effect in the streets and alleys of the city, however advantageous it might be if generally adopted, and the whole city visited by weekly committees—but the plan suggested to your Board was, that the attempt should be made in the Market, where among its attendants exists a great variety of character and circumstances. The measure was, after considerable discussion, adopted; and a few of the Managers consented to enter upon the work. To make the object known in the proposed field of labor, it was thought necessary to circulate a brief address which should state the plan in a simple manner, and invite the co-operation of such as were disposed to encourage it; and the originator of the proposition was directed to prepare such an address. This was done—the Circular was adopted by the Board, and distributed through the Market-houses in Market street, and partially among the wagons in the same street.

The following is a copy of the address:

To our Friends occupying the Philadelphia Market.

This little Address is placed in your hands for the purpose of explaining a plan which has been adopted by a few persons desirous of being useful to others, in which we ask your aid.

We are in possession of a treasure which many people know nothing of; they have never heard of it, or they have not learnt its value, and take no pains to obtain it for themselves. This treasure is the BIBLE—the book which came from GOD. In this precious book is contained all that we can know of God and of the world to come, while we continue in the present life. It informs us that after death comes the judgment; and that sinners like us cannot be accepted in the last great day, and made happy hereafter in the presence of God, unless we, in this life, believe on the Son of God, who died for our sins. As we have no knowledge of these important things, and no directions how to obtain eternal happiness in heaven, except from the *Bible*, we would part with all we have, before we would part with that. And we cannot but be anxious that all may possess the same treasure. If we have a great good which many others have not, would it not be selfish in us to keep it to ourselves, when they might enjoy the same, without taking it from us? We therefore give money for the purpose of printing this blessed book, and sending it to those who have never seen it.

And now we turn to you with anxious and affectionate interest. We con-

sider you our friends. We depend upon you for supplying us with our necessary food. For our accommodation, you expose yourselves to cold and heat, wind and storm; and we wish to convince you that we are grateful, by recommending to you the *bread of life*—the word of God. No doubt most of you possess the Bible, and many of you love it too. But are there not some who have not the holy book in their houses? Perhaps it is because they do not wish to have it; perhaps they think their circumstances are such that they cannot afford to pay for it.

We presume some of your number will cheerfully give something for printing Bibles and sending them to distant nations, where the gospel is unknown. Others may be glad of an opportunity to buy a Bible at a low price, and when not convenient to pay for it at once, make the payment in small sums weekly. And others who do not feel able to pay for one at all, may be willing to receive it from those who will wiliingly bestow it without price. It is our desire that the Bible may be more known, and more read, and more loved. And for this object we freely bestow our money, our time, and our labor, asking a recompense from no one. We will therefore pass through the market on a stated day every week, and give each of you an opportunity to aid in this good work, as you shall think best. In a book prepared for the purpose, we will set down the sum you may be disposed to subscribe, and the object for which you would have it used. If you give a weekly mite for sending the Bible where it is not known, the money will be faithfully used for that purpose. If you subscribe any sum to be paid at once, or weekly, for a Bible for yourselves or your children, or any person to whom you may like to present one, we will deliver one to you at the lowest cost price, of any description you may choose. And we will distribute Bibles without cost, to such as are willing to receive, and have not the means of paying for them. The smallest sum will be gladly received; and we shall consider our time well spent, in collecting even a penny a week from persons who are willing to spend that for the Bible, and do not find it convenient to pay more.

In behalf of the Committee of a Bible Association appointed to visit in the Market.

E. C. ALLEN, *Secretary.*
No. 21, South Fourth Street.

One thousand copies of this address were printed and immediately used; and an additional thousand were struck off, with alterations in some sentences which applied exclusively to persons occupying the Market, for the use of such Managers as might pursue the weekly collections elsewhere.

The efforts of the Managers in the Market commenced the first of March. Not more than six or eight persons have, at any one period, been employed in this field; and, owing to the illness or absence from the city of some of those most devoted to the service, an average

of not more than four or five have been actually engaged. Still, with this limited number of laborers, and within the period of eight months only, *one hundred and fifteen Bibles and nineteen Testaments* have been sold; and *twelve Bibles*, including one at one-half price, and *four Testaments* given out gratuitously—with few exceptions in the Market. The amount of money collected by the weekly Committee is $193,49, of which $29,06 is from donors to aid the gratuitous circulation of the Scriptures, and the remainder is for Bibles and Testaments sold.

Your Managers have been almost uniformly received with kindness. Scarcely an instance of rudeness has occurred in this department of their labor; and they have at times held conversations with individuals whose subscriptions they received, which it is hoped may have left some good impression.

It is believed that almost this entire number of Bibles has been put in circulation, which, without an agency like that they have exerted, would not have been called for, and under circumstances more favorable to the recipients, than if they had been gratuitously presented. Let the prayers of this whole Association be mingled with those of their Managers, that the Spirit of God may accompany his holy word distributed through their instrumentality, and render it the means of salvation to many souls.

In three instances, one of the heads of a family to whom a Bible had been furnished in the Market, on their own subscription, have died since receiving it; and two of these, who had not previously been acquainted with the religion of the Bible, the Collectors were informed, died in hope of salvation; but, through ignorance of their sickness on the part of the Collectors, or uncontrollable circumstances, they were not visited. In one of these cases the wife of the sick man commenced her subscription, and requested that she might have a Bible in advance, because she wished her declining husband to have the benefit of it. Another desired to obtain a Bible,—her husband having, in a fit of intoxication, disposed of the only one in the family. That husband is now dead, and his wife entertains the hope that he was prepared to die. In another instance, a woman who had not completed the payment of hers, when her decease took place, in her dying hour requested her family to pay the Collector the amount due, and receive the Bible. Some have subscribed for Bibles because they had only a very large one, inconvenient for use; others because the only one they possessed was so worn, or its print so small, that they could not read it with eyes failing from age; and

several because they had none. Others wish to present the invaluable treasure to a child or to children; and one mother says she intends to present one to each of her children, six in number. But a still more interesting fact is furnished by two of the Collectors, who say, "M. P. purchased an octavo Bible for her mother, who received it with tears of joy, saying it was the *best* gift her child could have bestowed upon her; and the daughter appears equally pleased that by giving a few cents weekly of her earnings, she has been able to present her mother with such an *inestimable treasure.*" The same Collectors express their "gratitude for the goodness of the Lord in preparing the hearts of the people to receive them with so much kindness," and add that they "feel encouraged to go on with the work." One woman procured a Bible by subscription, who had none, but having a prayer-meeting held at her house, was obliged to borrow for the occasion. A number who could not read, have obtained a Bible, saying they had children who could, and they wished to have one in the house for their use. A woman who, on the first application of the Collector, said she "had no Bible—should like one very well, but was too poor to pay for it," was induced to make the effort, with the promise that if she found herself impoverished by the subscription at the end of a month, the money should be returned, and a Bible given her. She cheerfully paid the price of a duodecimo Bible, sometimes giving more than the proposed sum; and soon afterwards voluntarily subscribed for one of larger size.

Enough has been stated to shew that in this department, your Managers have not labored in vain. They feel that every motive urges them onward; aud they hope to prosecute the work with increased efficiency and holy devotedness of purpose.—Two objections sometimes advanced against the operations of Bible Societies, so far as a home supply is regarded, are obviated by this mode of procedure. One is, that there are none destitute of the Bible—this is shewn to be erroneous. The other, that if Bibles are given to the destitute, they will probably be sold or destroyed—this is not to be expected where the recipients pay for them.—The Managers, therefore, ask the co-operation of the Association in sustaining this holy enterprize. It will be perceived that for this purpose personal labor, rather than money, is put in requisition. The great majority of those who need Bibles are willing to pay for them in the manner that has been adopted by your Board; and all that is wanting, is suitable individuals to offer them the sacred treasure, and receive their periodical payments; and along with these, the voluntary donations of

such as are willing to aid in spreading the knowledge of God's holy word. The section already partially occupied, viz: the Market-houses in Market street, has not been thoroughly visited, and cannot be, without an increase of laborers. The Board would be highly gratified to see the system they have commenced in complete operation, not only in all the markets of the city and its suburbs, but in every street and alley; and would, therefore, recommend it to the attention of other Bible Societies. Such a system constantly sustained, would effect a thorough supply of all the destitute, with very little expense of money, for few would be found who would require the Bible as a gift; and it would collect from those already furnished with the blessed volume, an amount of money for its circulation in other regions, which would send light, and joy, and salvation, to thousands now ignorant of the glorious gospel. This weekly application to persons of every description, would afford various opportunities for doing good, perhaps even greater than those possessed by tract distributors; as the former ensures personal intercourse with the donor, while the latter are not necessarily brought in contact with the objects of their labor. Indeed, the two systems of effort might probably be blended.

One subject which has forced itself upon the attention of some of the Collectors serving in the Market, is the fact that not a few to whom they have made application there, are unable to read. Can no method be devised by which such of our fellow beings can be benefitted by those of us who have been more highly favored? As the greatest portion of their time is spent in providing for the bodily wants of their neighbors, shall not we study to promote their interests in more important concerns? It can hardly be expected that, absent from their families as they necessarily are almost the entire day, through the week, they should go in search of instruction, even if it were provided for them at some specified place. The idea has therefore suggested itself to the Collectors, that a plan for visiting these persons at their own dwellings, for the purpose of assisting those who are desirous of learning to read, and perhaps on the Sabbath or at some other time, occasionally collecting them together, might be feasible, and attended with good results. This suggestion is thrown out to draw attention to the subject, and induce deliberation and consultation. Several of those with whom the Collectors have become acquainted, who could not read, have expressed a strong desire to learn; and it is very desirable that some measure for accom-

plishing this should be devised, acceptable to themselves and practicable to those on whom it would devolve.

And here, not to extend this Report to an unreasonable length, your Managers must leave the consideration of this interesting portion of their labors, and pass to other topics.

In addition to the Bibles already named as having been gratuitously disposed of in the Market and elsewhere, the Board passed a Resolution to place a Bible in every room of the "Girard Sailor's Home," for the use of lodgers. This has been partially carried into effect, the number of occupants not having rendered it necessary that all the rooms in the house should be furnished, and six Bibles have been deposited there—one royal octavo of good quality for the public dining and reading room, and five duodecimo size for lodging rooms.

But it must not be forgotten that while there are hundreds, probably thousands, destitute of the word of God in our own country, there are millions and hundreds of millions scattered over the face of the earth, on whom the light of the gospel shines not—they sit in darkness, darkness that may be felt. If we would furnish them with the Bible, it must be without money, and without price. They cannot know its value till it has been put in their hands. Very many of the heathen nations have a written language into which the Bible can be translated; and it has been translated into a multitude of languages spoken by various nations among whom it has not yet been circulated. And they cannot be favored with this sacred treasure until we in Christian countries are willing to send it to them. To do this, will require large sums of money—hundreds of thousands of copies should this moment be sent abroad to the ends of the earth. But it can easily be accomplished, if those who enjoy the knowledge of the gospel, will contribute, according to the ability which God has given them, for the glorious object.

One fact of thrilling interest has been announced to American Christians, since this Society commenced its operations. It is that the translation of the Bible into the *Burman* language is COMPLETED. The vast empire of BURMAH, containing a population of nearly thirty millions, now has the Bible in her own language. Mr. Judson, who commenced the mission to that country, and has labored there twenty years, has during that period acquired the language, and translated the whole of the sacred volume, besides having accomplished a great amount of labor in other respects, for the salvation of the people. The two last years he has devoted principally to the

work of translating. A letter from one of the missionaries, written about six months before its completion, says—" It is affecting to hear his petitions for a long life, to labor among the heathen, mingled as they are with panting aspirations after heaven. He seems uniformly seriously cheerful. He is confining himself as closely as possible to the completion of the translation of the scriptures." Under date of January 31, of the present year, he himself thus announces the accomplishment of the work—" Thanks be to God, I can *now* say I have attained. I have knelt down before him, with the last leaf in my hand, and, imploring his forgiveness for all the sins which have polluted my labors in this department, and his aid in future efforts to remove the errors and imperfections which necessarily cleave to the work, I have commended it to his mercy and grace: I have dedicated it to his glory. May He make his own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praises to our great God and Saviour, Jesus Christ! Amen."

In view of this animating fact and others affording additional encouragement—that a very large proportion of the male population of Burmah can read, and that multitudes are continually applying to the missionaries for books, that they may learn what their religion is —and remembering that among three quarters of the inhabitants of our world, the Bible is unknown, your Managers feel themselves called upon to make redoubled efforts, and they trust that their sisters of the Association will also be stimulated to make increased exertions, to obtain augmented funds for sending the word of God to perishing, destitute nations. While personal labor is nearly all that is requisite in supplying those around us with the precious volume, our Lord, who says that the silver and the gold are his, commands us to place a portion of what he has entrusted to us, in his treasury, for the blessed purpose of making his name known in the earth. It is to be hoped that the number of subscribers to the Society, and the amount paid by many already on the list, will be greatly enlarged the coming year, that your executive Board may have the pleasure of transmitting a liberal sum to those who will apply it to the distribution of the Bible in heathen lands.

SUMMARY VIEW OF OPERATIONS.

The number of members of the Association at present, is one hundred and twenty-seven, from whom $95 00 has been received. The whole receipts of the Society, including subscriptions, dona-

tions, weekly collections, and sales of Bibles, is $289 99. The number of Bibles and Testaments sold, is one hundred and fifteen Bibles, of which forty-five were quarto size, forty-five octavo, and twenty-five duodecimo; and nineteen Testaments. The number given away, including those placed in the Girard House to remain there permanently, is eighteen Bibles, and four Testaments. There has been paid to different booksellers for Bibles, $167 08—$40 has been paid over to the Parent Society, and $16 83 for printing.—This last item for printing, includes a sufficient supply of the Constitution, Collecting books, blank Orders, and the Circular for general distribution, for several years to come.

Balance now remaining in the treasury, $66 08.

ELIZA C. ALLEN, *Secretary.*

TREASURER'S REPORT.

Sansom Street Female Bible Association, in account with Sarah Robarts, Treasurer.

DR.			CR.	
1834.			1834.	
April 19,	To cash paid to Female Bible Society, Philadelphia,	40 00	Oct. 22, By cash from annual and life members during the year,	95 00
Oct. 22,	Paid for printing, at sundry times,	16 83	Donations,	1 50
	Paid to sundry booksellers during the year, as per bills on file,	167 08	Weekly collections and sales of bibles,	193 49
	Balance to new account,	66 08		
		$289 99		$289 99

Oct. 22, By cash on hand, 66 08

SARAH ROBARTS, *Treasurer.*

FIRST

ANNUAL REPORT

OF THE PHILADELPHIA

Female Seamen's Friend Society.

The first Anniversary of "The Female Seamen's Friend Society," Auxilliary to the "Seamen's Friend Society of Philadelphia," was held on the 18th of 12th month (December) 1834, in the Sansom street Baptist Meeting House.—Captain Sherman in the chair. The services were opened with prayer by Abraham D. Gillett from Schenectady, N. Y. The Annual Reports of the Secretary and Treasurer were read by A. S. Langley. Addresses were delivered by Robert W. Cushman and George Bethune of this city, and William Hamet of Virginia. The exercises of the evening were closed by singing a Hymn written for the occasion by R. W. Cushman, and a blessing was pronounced by George Bethune.

After the public services, the Society proceeded to the election of Officers and Managers for the ensuing year.

OFFICERS.

JANE M'DOWELL, *First Directress*
ELIZA M'OSKERIE, *Second Directress*
A. E. GRIMKE, *Secretary*
ELIZA C. ALLEN, *Treasurer*

MANAGERS.

MARY TUBBS
LUCY CUSHMAN
SARAH ROBARTS
JANE TAYLOR
SUSAN TREVOR
LYDIA LOCKYER
JANE WICKHAM
ANN TAYLOR
——— ABBOTT
HARRIET AERTSON
ELIZABETH HUNT
RUTH JESS
HANNAH PARKER
MARIA EISANBRAY
MARY ELLIOTT
ELLEN KEAGY
ALICE MANN
ELIZA COLE
NANCY REYNOLDS
H. A. ROGERS
MARIA WOOD
ELIZABETH SPOHN
MARTHA GANO
ANNA R. FROST
SARAH E. CRESSON

REPORT.

RESPECTED FRIENDS—

It is our privilege this evening, whilst assembled in this House of Prayer, to commemorate the First Anniversary of "The Female Seamen's Friend Society," Auxiliary to "The Seamen's Friend Society of Philadelphia."—And although the Managers feel, in making their first Report, that they have *nothing to boast of*, yet are they truly thankful for the existence of such an Institution; beleiving that if it is strengthend to live through its infantile state, it will one day become as great a blessing to the *world*, as any of all those noble institutions which are now our "crown of rejoicing" as a city. They desire not to give you a varnished account of their proceedings, but simply to state facts; and leave an enlightened christian audience to judge how far they have redeemed their pledge, and to what extent

they merit that generosity and confidence with which the public have favoured them.

Early in the second month, (Febuary,) a few females met to consider "the practicability of their being able to assist 'The Philadelphia Seamen's Friend Society,'" in carrying into effect, the desirable object of establishing a respectable "Temperance Boarding House for Sailors:" when they resolved to offer their services to the Board of Directors, and to hold another meeting the ensuing week, to which it was agreed that every female present should invite her friends. This meeting was attended by a large number of the most respectable females of Philadelphia, who organized themselves into "The Female Seamen's Friend Society," Auxiliary to The Philadelphia Seamen's Friend Society, and adopted a Constitution, based on that of "The Female Seamen's Friend Society" of Charleston, South Carolina, which, it is believed, was the first association of this kind in the United States. At an adjourned meeting held on the 21st of the same month, they proceeded to elect Managers and Officers; the former of whom divided the city into sections, and subsequently evinced a lively zeal in the cause they had espoused, by the exertions they made to interest the public in its behalf; and we would embrace this opportunity of thanking that public which has so far encouraged and supported us in "this work of faith and labour of love."

About 130 annual subscribers have been procured and donations obtained to a considerable amount, in sums varying from 25 cents to 25 dollars.

From the Managers a House Committee of ten was chosen, whose duty is to visit the House by sub-committees for one month at a time, and report monthly to the Board of Managers. At another meeting held on the 28th, a Code of By-Laws was presented, considered and adopted; and from this time, the Board began to hold regular monthly meetings.

Since our existence as a Society, we have endeavored to sympathize in the trials encountered by the Society, to which we are auxiliary, and to aid them in some of their difficulties. That part of the responsibility which

has rested *entirely* upon us, has been to furnish the house and provide it with beds, bedding, carpeting, toweling, crockery, kitchen furniture &c. &c., and to see that the rooms were kept in nice order, and the Boarders rendered comfortable.

Several letters received by the Agent of "The Seamen's Friend Society," from Seamen who had boarded at the "Girard House, or Sailors' Home," (the Temperance Boarding house now under our united care,) not only express much satisfaction with the management of the House, but also a lively sense of gratitude to the Managers of these Institutions, for the respectable asylum they have provided for every Sailor who is willing to take advantage of it. Fearing lest some who now hear this Report, may never have an opportunity of seeing these letters, a few extracts are subjoined to show in what manner such an establishment is regarded by those for whose special benefit it is intended.

In a letter, dated "May 24th." the writer says, "The plan upon which this house is conducted, I am free to say, meets with my entire approbation; and nothing should ever induce me to live in a boarding house of the common order, so long as one conducted upon the principles of the "Girard House" was to be found. I am convinced that my brother seamen who are of a sound mind and good understanding, would, were they once to make a trial of the above establishment, give it a decided preference."

In another letter, dated "June 21st." W—— M—— remarks, "The gratification I feel from the establishment of such a well conducted, and truly much wanted asylum as the "Sailors' Home," induces me to come forward, disinterested as I must be, otherwise than for the general welfare of seamen, strenously to recommend to that class of long-neglected persons, the advantages to be derived from such a residence. The perfect order in which every thing is conducted throughout the "Home," reflects the highest credit upon the Superintendant and his amiable companion: regularity, sobriety, and cleanliness; health, peace, and social intercourse, all tend to render this place a desirable home for seamen."

In another, dated "July 2d. Sailor's Home," from the Mate of the British barque Emerald, which was wrecked last summer, he says, "I cannot express my feelings on our arrival in Philadelphia, to be conducted to a place that afforded me every comfort I could wish; and to see the Sailors living in the house, so comfortably sitting at their meals, afforded me much pleasure—a class of people, who, I am sorry to say, have been too much neglected. For the kind attention I have received at the "Sailor's Home," I shall not forget to make it known to those who sail upon the tempestuous wave; and I hope and trust that you and your friends, may succeed in your intention towards the welfare of our brother seamen."

Two of the Managers of this Society, having made up a small sum and presented it to a Captain who had been shipwrecked, and thereby reduced to distress, received a very grateful note from him, of which the following is an extract: "He feels most grateful for their kindness and good wishes, which help to soothe the mind of one, who has met with misfortune far distant from home; which he never will forget, and will ever pray for their happiness and prosperity in this world." This captain and his mate spent an evening at one of the manager's houses, where they were hospitably welcomed:— When the former embarked for Liverpool, he sent a letter to captain Tubbs from the Capes, in which he says: "I have once more to return you all my thanks for your kindness to me in the distressed state I was in, which I never will forget;" and desires to be remembered to the two managers who had been so kind to him. Another letter was recevied from him, dated "Liverpool Sept. 2d." in which he informs of his having been appointed to the command of a very fine vessel of 385 tons, and adds, "I feel myself very grateful to you and your worthy people that form your establishment, for the kind and hospitable manner in which you and them behaved to me in Philadelphia, in a time of need, and a perfect stranger. I sincerely hope your concern may prosper and all its supporters."

These extracts, we trust, will be sufficient to show

that we "have not labored in vain," neither have our donors and subscribers spent their "money for nought." If we can send forth from our Boarding House in the first year, only four of its inmates deeply imbued with a sense of the advantages resulting to seamen from such an asylum whilst on land,—men whose minds can appreciate the motives which prompt its promoters, and whose hearts are feelingly alive to the benefits to be experienced there by the sea-faring man, may we not hope that the number will increase every year, and that seamen will finally be persuaded to abandon the miserable haunts of vice to which they are generally enticed, and that every port in our Union will establish a Temperance Boarding House, where the weather-beaten sailor may find a "Home," and enjoy the services of Religion,—the influence of Christian society—and the peace, good order and sobriety, which many of them can appreciate, and do value and desire. But, we believe, we have sent forth a far greater number than four, impressed with the advantages of our Boarding House; and that out of two hundred who have been its temporary inmates since the beginning of the present year, very many will tell of its benefits, and "carry the good tidings to the four quarters of the world, that the sailor is not forgotten." Yes! we confidently believe that our efforts to "ameliorate the temporal condition, and improve the moral and religious character of seamen, is appreciated by *them;* that many who have been at our house, would feel a pang of disappointment if, on their return here, they should not find the "Sailor's Home" open for their reception. Here, we not only receive sailors fit for service, but at one time entertained a sick sailor gratis for several weeks, until he was removed to the Alms House to have a surgical operation performed; and clothing has been several times furnished to those who were destitute.

The Spanish and English Consuls have manifested their approbation of this establishment, by sending to it the crews of several wrecked vessels.

With a view to draw sailors to this Boarding House, the managers of the society, in the fifth month (May) determined to open a Store in connection with it, and invested $100 in articles suitable to be made up into clothing for seamen;—these were cut out by a Committee, and given to indigent sailor's wives and daughters to make, paying them the ordinary prices for work of that description. Very few of these articles have been sold as yet, so that a large proportion of the clothing still remains on hand, besides some valuable articles not yet cut out. As soon as these are sold, they expect to provide sailor's wives and daughters with more work, and thus keep a constant supply of clothing, for seaman, on hand. The store connected with the house is, also, a register and shipping office, which has received great encouragement from the merchants of this city; many of whom have given the shipping agent the business of manning their vessels with seamen; 400 of whom have been shipped by him in less than seven months. A Library of 112 volumes has also been provided, which, together with six papers, sent to the "Home" gratis, renders the reading room a desirable place for seamen to spend their leisure hours. Five Captains, 15 Mates, and 180 Sailors, have boarded at the "Girard House" since it was opened the beginning of the present year. Bibles have been placed in all the lodging rooms by the Sansom street Female Bible Association, and one large one in the reading room, where meetings for worship have been held once a week; at some of which, the boarders have taken an active part, satisfactorily to the agent and managers of "The Seamen's Friend Society of Philadelphia." The sailors have generally behaved with decorum, and appeared satisfied with the good order of the house; many of them have expressed a desire to receive the Bible, and, as nearly as can be ascertained, more than fifty have been distributed among them from this house; having been furnished for that purpose by the Philadelphia Bible Society, who have offered to supply as many as may be wanted. A large number of Tracts have also been

gratuitously provided by different Tract Societies, which have been given among seamen.

This society has been harmoniously conducted by several different denominations of Christians. We have desired to banish sectarian feeling entirely from our deliberations; and hope that the influence of this principle may never reach the sailor through our instrumentality. We believe that no feeling tends more "to divide in Jacob and scatter in Israel;" and we trust the conviction is daily gaining ground, that *all* who exercise "repentance towards God, and faith in the Lord Jesus Christ," are members of the same family,—branches of the same living vine,—and that the time is rapidly approaching, when the watchmen upon Zion's walls "shall see eye to eye." Every society formed upon this plan, we believe, is doing essential service to the Church, by diffusing through its members those liberal principles, and that expansive benevolence, which embraces within the compass of gospel love, "all who fear God and work righteousness."

Another interesting feature in "The Female Seamen's Friend Society," is, the opportunity it affords to woman, to exercise that influence in the world which is at once, her privilege and her duty. Even after the Reformation, near 280 years elapsed, before she was known to step beyond the domestic circle, unless it was to review her troops like Elizabeth of England, or take an active part in the political intrigues of Courts and Princes. Does not every woman now present, rejoice in the change which has taken place in the character and pursuits of her sex, and in the influence she now exercises through the medium of the benevolent institutions of the present day? And ought not the hallowed feeling of gratitude to burn in every heart, while with the Apostle we exclaim, "by the grace of God we are what we are?"

Hardly thirty-nine years have elapsed since the first female association was formed in this city: this was for the relief of the sick and the poor. Out of it grew another for the instruction of poor children; and these

have been followed by a succession of other benevolent societies, through which woman has exerted an extensive and salutary influence in every rank in life. The orphan and the widow have experienced her fostering, tender care; she has clothed the naked, and fed the hungry; visited the sick, and the prisoner; instructed the ignorant African, and scattered the Bible and the Tract through the lanes and alleys, and markets of our city; and the society, whose anniversary we now celebrate, testifies that even the long-neglected *sailor* has shared her sympathies; for she has united her efforts with those of her Christian brethren in providing a respectable Temperance Boarding House, at which he may find a home in the City of Brotherly Love.

Do we not know, that just in proportion as she cherishes such noble and philanthropic feelings in her heart, and acts them out in her efforts to ameliorate the temporal condition and improve the moral and religious character of her fellow creatures, just in the same proportion will *her own character* become elevated, refined, and dignified? for there is nothing but Christianity which can confer *true greatness* on man or woman; that alone can change us from glory to glory, into the image of Him who created us.

If, then, this society promises such an amount of good, not only to those who "go down to the sea and do business in the great waters," but also to those who, in joining it, shall exercise the purest feelings of benevolence, and help to bind different denominations of Christians in the bonds of gospel love, may we not hope that it will still enjoy the public patronage, and elicit their prayers for its success in drawing the sailor from the abodes of infamy and vice, into a respectable temperance boarding house, where he too may experience the moralizing and renovating influence of Christianity. Only let sailors be regenerated, then may "the fullness of the Gentiles be gathered in;" for they will carry the glad tidings of salvation "from sea to sea, and from the river to the ends of the earth." Vessels will become floating Bethels, bearing about from shore to shore, *not*

the "blasphemer and injurious," but heralds of the Cross; "living epistles, known and read of all men;" preachers of the gospel in their lives and conversation; "harmless and blameless, the sons of God without rebuke in the midst of crooked and perverse nations, among whom they (will) shine as lights in the world." But whilst we anticipate such delightful results, let us endeavour to realize *our* individual responsibility in this age of Christian effort and Gospel light; and whilst we do with our might what we find to do, may we never forget to breathe the fervent prayer: "let the beauty of the Lord our God be upon *us*, and establish *thou* the work of our hands upon us, yea, establish *thou* it;" for if we perform not those holy duties with purity of heart and singleness of eye, *we* shall have no reward of our "Father which is in Heaven;" and "except He build the house, they labour in vain that build it."

A. E. GIRMKE, *Secretary*.

THE SEAMAN'S FRIEND.

O, thou whose wisdom gives a path
To man upon the trackless sea,
Whose power controls the ocean's wrath,
We raise our fervent prayers to thee:—
To thee whom once in human form
A bark of Galilee conveyed;
Whose voice assuaged the raging storm
When sinking seamen sought thine aid.

Oh, when the Seaman leaves the home
A wife or mother's love hath bless'd,
And spreads his sail thro' climes to roam
Where storms draw life from ocean's breast;
Be near his bark in danger's hour,
To hear the prayer that shall ascend:
And guard him from the tempest's power;
And be, as erst, the SEAMAN'S FRIEND.

But more, when passion's gust would harm,
Or Pleasnre's smooth deceitful flood,
Be near to break the Syren's charm;
And be the tempted Sailor's God.
Teach him to steer by Bethlehem's Star:
That brightest Star of Heaven's host,
That shines and guides from danger far
Though every other light be lost.

Philadelphia Female Seamen's Friend Society in account with Eliza C. Allen, Treasurer.

DR.				CR.			
1834		Dols		1834			
Mar. 8	To cash paid for printing Constitution of the Society,	3	75	Sept. 3	By collection at the Central Presbyterian Church, at a public meeting addressed by Hon. T. S. Grimke in behalf of the Society	$ 64	98
" 18	To cash paid for Secretary's and Treasurer's books,	2	75	Dec.17	" Cash from annual subscribers during the year	127	75
" 28	To cash advanced to Treasurer of Philada. Seamen's Friend Society, towards paying rent of the Girard House, as per order,	50	00	" "	" Donations received at sundry times during the year,	312	01
						$504	74
May 1	To cash paid for printing letter from a Seaman boarding at the Sailors' Home.	4	50				
July15	To cash placed in the hands of a Committee, to be expended in the purchase of materials for making clothing for sale, as per order,	100	00				
Dec.17	To cash paid sundry bills during the year, as per order of the board, for various articles for the Sailors' Home, including bed-steads, bedding, furniture, crockery, kitchen utensils, &c.,	197	95				
Dec.17	To balance to new account,	145	79				
		$504	74			504	74
				Dec.17	By balance on hand,	$145	79

A

REPLY

OF THE

Genesee Consociation,

TO THE LETTER OF

THE REV. JOSEPH EMERSON,

OF WEATHERSFIELD, CONN.

ADDRESSED TO THEM ON THE SUBJECT OF THEIR RESOLUTION RELATIVE TO MASONIC MINISTERS, AND MASONIC CANDIDATES FOR THE MINISTRY.

ROCHESTER, N. Y.—PRINTED.

PHILADELPHIA:

RE-PRINTED AT No. 7, FRANKLIN PLACE.

1830.

[PRICE 12½ CENTS.]

Preliminary Notice.

It may be proper to state, that at the meeting of the Genessee Consociation in June last, at Mendon, the following Resolution was adopted among their proceedings.

"*Resolved*, that the Consociation will neither license, ordain, or install those who sustain any connexion with the Institution of Masonry, or who will not disapprove and renounce it; nor will we give letters of recommendation in favour of such persons to preach in any of the Churches in our connection."

In consequence of this Resolution, the Rev. Joseph Emerson addressed a letter of twenty pages to the members of the Consociation, in which he seriously remonstrates against the resolution above quoted. To this letter the following pages furnish the Reply of the Consociation as adopted by them.

A Reply, &c.

Rev. & Dear Sir,

We cannot but regret to learn that you are a Mason—and still more seriously regret to find, that under all the circumstances of the case, at the present time, you are willing to come before the christian public and the world at large, as the advocate of Masonry. Had this been done three years ago, it would have excited no surprise; but the times have since changed. And had you been aware of the posture of things in this part of our state, respecting the amount of light which has issued from the interior of the Masonic Temple, disclosing all that it contains; and had you known the popular feeling in relation to these disclosures, it is not probable, in our judgment, that you would have hazarded such a public expression as that of your letter.

As to the *temper* and *spirit* of the letter, so far from having any complaint to make on this ground, we are, on the other hand, disposed to say, that it is a considerable recommendation in favour of its author. We should be happy indeed, could we express the same feelings of cordiality towards the sentiments of the letter. In what *manner* and to what *extent* we dissent from the opinions which it expresses, will be collected from our reply.

In the *first* place, we have a few remarks to make on your *misconstruction* of our resolution. Almost the *whole* of what you have written, is founded on an *incorrect assumption*. We sincerely regret that you was not aware of this fact, for it would have saved you from many painful sensations, and also from this public expression of them. We could have relieved you by a few words of explanation; for it has not been our desire to disturb the repose of the innocent, nor to bring down the gray hairs of any with sorrow to the grave.

In reference to the resolution, you say, "I consider myself excluded from your pulpits and cut off from your ministerial fellowship," &c. We say that this is a *misapprehension* of our meaning. Your inference is not correct: nor do we see any statement in our resolution which implies this. And such a construction published abroad to the world is calculated to do us an injury—and it is this which, more than any other consideration, induces us to give this public answer. We say therefore that your inference is by no means according to our original intention—nor is it according to *fact*—for the *fact* is, we still exchange with masonic ministers, and masonic communicants are still unmolested in our churches. Were you to visit us, we should certainly invite you to preach in our pulpits; but were you to ask for letters, for the purpose of going into the *regularly authorized* service of our churches, with your present views on the subject in question, we should not give them. Or, were any young man to avow the same opinions, and then apply to us for license or ordination, we

should not grant it. The jurisdiction of an ecclesiastical nature which we have assumed in that resolution, is only over our own actions.—*We touch not the present standing of any of our masonic brethren*, nor do we question the validity of the acts of other ecclesiastical bodies that have not deemed it expedient as yet, to adopt the same resolution—but for ourselves, we will not put, nor will we assist in putting into the ministry any more masons. This measure was founded on the evidence before us, which in the clearest manner exhibited the nature of your institution. Agreeably to this evidence, it is extremely *corrupt*—such that no minister of God ought to join it—and all of those who have joined it, ought immediately to disapprove of it and renounce it. As ministers of Jesus Christ, we are placed in a state of responsibility to God, to watch over the purity of the ministry. It is therefore inconsistent with our principles and conscientious scruples on this question, to recede from the resolution which we have taken in the fear of God. And while it is not even *attempted* by yourself nor any other person to *invalidate* the testimony on which we have acted, can it reasonably be expected that we will *recede?* We did endeavour with care, to decide on the merits of the great question before us, in view of evidence—and we are to be justified or condemned, according to the soundness or unsoundness of our premises. And we seriously profess to you and to all men, that, the moment the testimony on which we acted which demonstrates the corruption of the masonic institution and its inconsistency with christianity *is* invalidated, we shall be happy to change our decision, and to announce to the world such change as publicly as we have announced our resolutions.

But since we positively disclaim the inferences which you have drawn from our resolution, you may perhaps be disposed to consider that it is *inconsistent* for us to *act* upon this resolution as thus explained—if so, we reply, that precedents of great extent and general application, render it a perfectly consistent and proper mode of proceeding.

Take the following example from a variety of others which might be adduced as precedents. We, together with our Presbyterian brethren, would neither license, ordain or install those who embrace the theological opinions of the Methodists, and yet, at the same time, we all extend ministerial fellowship to those among the Methodists, who are put into the ministry by their own proper authorities; and we do not assume it as our right to *annul* their acts. But were these persons to make application to us to be put into the ministry, it would then not only be our *right* but also our *duty* to assume jurisdiction over our own actions—therefore before complying with such a request, it would be our duty to examine the applicant, and then decide whether to grant the request or not, according as such examination was satisfactory or otherwise. *Particularly with ourselves, therefore, there is a new* TEST *adopted for admission to the sacred ministry—but we do not prescribe that test to other ecclesiastical judicatories. We leave them to act on a sense of their own responsibility to God in relation to the purity of the gospel ministry.*

The ground on which we now stand in relation to masonry, par-

takes more of *neutrality* than that on which we stood before. For if we had maintained *silence*, and gone on in the usual course, it would have been extending to the order precisely the favour which would have tended to strengthen and build them up.

We are happy, sir, to perceive that the labour of discussion is very materially abridged by your own concessions. In page 5th you have the following.—"Would it not have satisfied your consciences, and answered your purposes as well to have said, 'Though we cannot break fellowship with our brethren of the masonic fraternity, merely for their connexion with that institution, yet under existing circumstances, we deem it inexpedient to license, &c.' This would have perfectly satisfied my feelings, and probably saved all the evil that has resulted from this unhappy measure, and perhaps ten thousand times more that is yet future." We say then to all this, your feelings *are* satisfied; we freely adopt your preamble—and if we could have known from the beginning, that it would have had such soothing efficacy over feelings, which we are not disposed to trifle with, it certainly would have been published. Here, then, we can easily perceive our *agreement*—and where is the ground for controversy.

In page 17th, you make the following concession: "And now, brethren, I am free to make the further concession, that, in all probability, the great work of Masonry is done; at least, that she has very little more of importance to accomplish. As her dutiful son, I am now heartily willing she should immediately close her operations—that she should never enter another Apprentice, nor again wield her trowel, nor extend her plumb-line, nor lift her hammer. Let these utensils be laid up in the choicest cabinet of her sons, for an everlasting memorial of her industry and her alms. Let her consign over all her stock, her labours and her responsibilities to her vigorous successors. Let her then withdraw to the shades of honourable retirement; and having gently sunk to her eternal rest, let her modest marble present the indelible inscription, *peace to her ashes and glory to her name.*"

Here you express a wish which in the main coincides with our own—that the masonic institution might be disbanded or wholly laid aside—though we should not be disposed to do this with that profound respect and veneration which you evince. It cannot be expected that we are pleased with your *style* in this sentence, in avowing yourself "*her dutiful son*"—we had much rather had you to speak of the relation which you sustain to our common Father, and to the church of the living God; for when our houses are full of gods, the worship of the true God is liable to be neglected. Nor do we understand what you mean by "the vigorous successors," provided it is seriously your wish to have masonry abolished—and shall therefore make no comment on the expression.

You now have a view of the main points in you letter in which we agree—for as to the resolution, we would cheerfully adopt your preamble as our own—and also as to the entire termination of masonry we are agreed. The question then arises, Wherein do we differ?—The difference may be seen by the following strictures on some of your sentiments.

Some of your concluding remarks intimate that you expect some retraction from us—and perhaps the foregoing exposition of our resolution, the statement which we have made of the facts, going to show that your letter was founded upon a wrong construction, will be deemed satisfactory on your part. You certainly cannot hope for a retraction of any other nature so long as you stand so much aloof from discussing the merits of the main question; so long as you do not attempt to invalidate our testimony; and so long as neither yourself nor any one else ever presumes to commence a process of censure against any of your seceding brethren, whether ministers or laymen who stand before the world as witnesses against masonry. Some such steps, we are inclined to think, are necessary before we can be called upon to change our ground.

You have declined entering upon any discussion respecting the secrets of masonry—and in doing this you shun the merits of the question. There is only one other point which can be discussed, which respects the validity of that testimony on which rests the truth of the late disclosures. But to speak as you have, of the *secrets of masonry*, is calculated to excite a smile among the people in this region, who have well understood the fact for many months, that those secrets are now published to the world, and have become *common stock*. If any person is disposed to take a stand different from what is implied in these remarks, his extreme distance would be an insult to our understanding. For we do wish to declare only what we do *know*, what we *have seen*—and heard with our *ears*—and what is well *authenticated*. If you or any one else has conscientious scruples still, on account of your oath, as to the propriety of an intercourse with us of this nature, we hope it may be understood, that we have never claimed the privilege. If, however, the discussion proceeds, we, as a party concerned in it, shall prescribe as a condition, that it *must touch the merits of the question*, i. e. the *secrets* of masonry, or the validity of the testimony on which rests the truth of these disclosures.

It was hardly necessary therefore for yourself, considering the nature of our act, to assert your innocence as if we had, even by implication, arraigned you before us for some crime. We have not charged you with iniquitous conduct and political speculations, in the prosecution of which masonry has been used as the concealed and laboursaving machine, but we feel that you have inflicted upon yourself a serious, injury, by avowing yourself a friend of that institution which has become the cage of every unclean bird, and from which has proceeded crimes that have stained our land. How strong soever may be your claim to our sincere respect, yet we can never admit that the claim is founded upon your avowed attachment to masonry.

When we adopted this resolution which is so offensive to many, our situation was such as to render it impracticable with an adversary to impeach our motives—because it would be infinite folly to put ourselves in such a perilous situation for secular advantage or personal aggrandisement. If any *good* can be effected, if our ministerial brethren can be won, or prevailed on, to come out from a bad institution, if our churches can be purified, if the present commotions can be stayed

—if this storm can be reduced, on right principles to a calm—and if the arrogant who walked in pride "can be abased," then let all the glory be ascribed to God—and let every honor be laid at the feet of Jesus. We consider not ourselves as being entitled to the claim of *originality* in our conceptions and moral judgments on this question, for in our estimation, we speak only the common sense of honest, independent and unshackled men; and we hope for countenance of the honest and the good among all classes. Let the facts of which we have been possessed, be also in the possession of others, and the coincidence of opinions would be wonderful. Let it therefore not be in vain, that we lift up our voice to our brethren and our sister Churches.

In our resolution which you condemn, we proceeded upon this principle, that if a minister's example ought to have weight, he ought by no means to become a mason. Your own example and policy in becoming one of the Fraternity, meets with our decided disapprobation —for after that event, you knew no more about the gospel nor the best means to be used in converting souls than before. You graced and honoured the institution, but you debased the office of the sacred ministry—Christ has never required the intervention of such a power as an auxiliary for carrying forward his glorious work—"Go teach all nations—and lo I am with you always, even unto the end of the world." All who receive this commission, ought to trust in this promise. And they who look to any other being, to any other source for help in this work to which they are called of God—betray a criminal want of faith, and of attention to the nature of their commission and to the only authorised means to be adopted in the prosecution of the work. They certainly would rob God of the glory due to him alone, in the great work of saving souls and of evangelizing the world. Ministers are to trust simply in the promise of that Great Head of the Church, who says "lo I am with you always, even unto the end of the world,"—this is to be exclusively their confidence—and masonic patronage and helps are to be *excluded*. It is vain therefore, that you now point us to great names in the ministry, that are also connected with your institution, while the commission of our Lord and Master is plainly before *us*—we think that we understand it, and the faith which it requires —and the further you extend your citations, the more you disgrace and soil the ministry and the names of those persons you are pleased to cite. Should you ever put pen to paper again on this subject, allow us to express the hope, that for the honour of those concerned, you will give no more names. We hope also that the progress of masonry in some of our theological institutions will be arrested. It much more becomes those venerable professors who have been consecrated to the labor of instructing young men in the knowledge of the scriptures, to give themselves *exclusively* to that work, than to lead their pupils into the profane mysteries of your order. There are the most *urgent* reasons why ministers ought to have nothing to do with it. There are not many churches in this region, that will not, first of all, ask this question, when a candidate presents himself, "is he a mason?" And if he is, qualifications in other respects avail him nothing. Ministers have been induced to join the institution by flatteries,

and by offers of gratuitous initiation—for the purpose of *sanctifying* it in the eyes of the people, as Saul wished to be sanctified by Samuel the Prophet, before the people. The masons well understand what will be the effect of this course, that it enhances the value of the craft more than one hundred per cent--and whenever they have performed an act of benevolence, it has been pharisaically sounded abroad for the same purpose. That this has been the policy in taking in so many ministers need not be denied, on the ground that it is contrary to their principles to ask men to join them; for we ourselves have been invited, and strenuously urged by arguments and flatteries to join the Lodge —and we can give the names of *living* men who have done it. Ministers are now the greatest props to this tottering fabric, of which it can boast. For if masonry is called in question; why, the reply is instantly and gravely made, "the Rev.———, is a mason; and if it were a bad institution, do you think he would belong to it?" And therefore it still passes off under the sanction of these names, as though they were of infallible authority. And you yourself have resorted to the same argument in your letter, by giving us some *names*, which for the credit of the persons concerned, we shall not repeat, as we wish to do them no injury. But in all you have been disposed to say in behalf of your favourite institution, we give entire credit for *sincerity*. Nor do we impute to you or to any of your agitated brethren in the ministry any pre-concerted iniquity. You have been "*hood winked*" to answer purposes, which we fear, you have *not penetrated*.

When you commenced your attack upon us, you probably regarded us with a kind of pity on account of the ignorance which is to be imputed to us in relation to the subject which we had taken in hand. And indeed, we by no means wish to make extravagant claims, as though we were adepts in the science of Masonry; nor are we quite sure, that were we to make farther advances in these "sublime mysteries," that our attachment to it would be increased. As the case now is, our estimation of masonry is as different from yours as can be conceived. It has induced us to put very different constructions from yours upon some recent events." We never can be sufficiently thankful to that wonder working Providence," which has so unexpectedly enabled us to see the nature of your institution, and has given us such a strong assurance, that it is "a plant which our heavenly Father hath not planted," and that, therefore it "shall be rooted up." In vain therefore is your reference to the renunciation of Dodge & Clapp, and your remarks upon it—nor do we think those remarks will be sufficient to bring those gentlemen, with penitence back to the fraternity. They are not to be *gulled* by mere encomiums, without proof concerning the *ancient purity* of the institution. As men of sound sense and "*logical* minds, they must know, that when you sow tares you must reap tares. They reasoned as Christ taught them—it was therefore "logical." The fruits of masonry discloses the nature of the tree. They have lately seen its *proper* fruit, and therefore conclude, that their old opinion of the tree before they saw its fruit was *erroneous*; and like honest men they "logically" reject it.

As to your "avowed principles, your "*charity*" is one. And need

there be constructed such an extensive apparatus as *masonry*, to dispense such a pittance of charity? Is masonry the mother of charity, and if not, is she to enjoy, unmolested, the exclusive praise of it? But speak not of charity—for masonry is an institution more *decidedly and thoroughly selfish* than any other that was ever invented by the craft of men; and there would have been a far greater amount of charity in the world, if it had never existed. There is not in the known world an institution of equal extent and means, from which the charitable disbursements have been so small. Her gifts are almost in every case, *exclusive* in their objects. A rigorous investigation of facts on this point, can be attended with no advantage to your cause. As to your show of charity, or any other of your "avowed" principles, we are not ignorant that they are goods displayed at the windows of the shop for a *show* to induce the passers by to enter and purchase. Experience and observation have taught us such maxims as these—that error has always a lurking place—and that lurking place *is by the side of truth.* Satan himself never attempts to lead any man astray, without making an artful use of truth. There is no vice that can be named in which he plunges his servants, which has not in their view, some *seeming* good, and which is not allied with some apparent advantage. The prince and power of the air influences men to disobey—as the skillful physician, who, when administering a bitter medicine to those of delicate stomachs, has an admixture with something sweet. Here we take it for granted, that with respect to what is simply true or false, virtuous or vicious when it stands alone, or unconnected with masonry, there is a perfect agreement between us—nor do we consider that you have said any thing, which your oath as "a true hearted mason" did not oblige you to say.

The grand object of the institution is distinguished for its *selfishness.* Your obligations are unlawful, or morally wrong; your ceremonies puerile, indecent and profane. Before this bubble burst, and while many of your honest brethren were advancing from step to step in your mysteries, their feelings and principles within, which ever ought to be listened to with deep attention, raised only a feeble voice of remonstrance. What conscience said in whispers on the evils of masonry, was scarcely heard—it was not closely inspected, nor faithfully analyzed, for there was not the fair play of mutual freedom to inquire, to object, or to call any thing in question. The oath "forever to hail," precluded discussion on the most vulnerable points. The free, honest, unrestrained, and correct voice of the common sense of mankind was not permitted to be heard on these principles—but on the contrary, by artful glosses and by "*avowed principles,*" the institution was almost universally praised and flattered by those without and those within. All this had the effect to produce the impression that she was too venerable and sacred to be touched. Hence it now seems to all her votaries, that something strange has happened to her—for *all* her secrets are *revealed*—all now possess them as common stock, and all men enjoy the liberty of expressing freely their opinions, and there is here and there established in our country a *free press* to declare the truth. Such having been the late events, it now frequently occurs,

that a mason and an anti-mason, meet and converse on the subject. When this happens, there is no *poison* so mortal to the mason as the truth in relation to *these secrets*, which the anti-mason is able to assert, and authenticate beyond the power of contradiction.

With feelings analogous to these which we have partially described, you express your astonishment, that we "presumed to try your secrets!" We surely were thus presumptuous. And if you desire to know from whom we obtained them, we answer, from men of *truth*, men on whose veracity we have as strong a reliance as on that of your own—whose praise in the churches extends as *widely* as yours—from ministers, deacons, elders, and laymen belonging to various christian denominations. We do not give their names in this place, but we have intercourse with them, and they approve of our proceedings—and if you will make an excursion to the *west* in "search of light," we shall be happy to introduce them to your acquaintance. But were you to speak in this region of masonic *secrets*, you would excite a smile on the countenance of every honest and intelligent mason. Their assumption is, when we converse with them, that we know the truth. A different stand would render them ridiculous. So far as the *truth* is concerned, your own brethren in this quarter have helped us to it, some intentionally, and others unintentionally. The *broad seal of masonry*, consisting of the abduction and murder of Morgan, is appended to his book. You can point us to no work of modern times, which is so unquestionably and sacredly authenticated. This is the mark that will not lie, and here too is an act of injustice which should not be forgotten. That book so far as it goes, contains your secrets. The trials of the kidnappers and conspirators have been published to the world—which so far as they go, confirm the same point.—The narrative of the Lewiston Committee, has had a wide circulation, and stands uncontradicted in all its material statements. The published renunciations of ministers of the gospel, have also widely circulated—and we are happy to learn that in your *own state*, there is established a *free press*, for the circulation of the truth. The Le Roy Convention of the 4th of July last, has also published the upper degrees of masonry.—And, sir, we well understand the nature of our ground, when we say, you *dare* not assert these revelations are *not* true. So that your queries and *insinuated* doubts on this point respecting the extent of our knowledge and the ample testimony on which it rests, only serves to press the truth more *thoroughly and undoubtingly* on the minds of those who do not wish to hear it, and who in unavailing anguish and chagrin lament its revelation.

With respect to the propriety of revealing the secrets of masonry *originally*, we leave to others to decide in view of their formal but unlawful obligations on the one hand, and on the other, the security of society, and the purity of the church. We throw out no temptations for any one to violate the dictates of his conscience. But since these secrets are exposed to the world, the nature of the relation which the initiated now sustain to the uninitiated is very different from what it was before. Though your masonic brethren in this quarter, did not at first, yet they *now* begin to feel the weight of this truth. They

awkwardly attempted to preserve a silent tongue, according to the prime virtue of masonry, but the truth was more and more confirmed by witnesses of unquestionable veracity, and by a course of events which spoke a still more unequivocal language. Many persons who understood their obligations as well as yourself, entered into discussions on various points, in which they *tacitly* at first, and afterwards *directly*, admitted the truth of what has been revealed. This perhaps you may look upon with displeasure, but it is more than probable, we think, that had you been here, you would have been led into a similar course. For example, you confide to us an important matter as a *secret*, which we faithfully keep as such, agreeably to promise; but in process of time, the secret, not by our means or consent, is *widely* divulged.

Our obligation to you then *ceases*. We may then speak of the matter freely; because we can no longer do what we promised to do, were we ever so much *disposed*. We cannot keep that as a secret which is known to every one. And were we to attempt to make an impression, that what is revealed is *not* true, either in letter or spirit, it would be of the nature of *falsehood*—and the guilt of falsehood and imposture would be upon our souls at the day of judgment. The case is precisely the same with those whom you would style "true hearted masons," who put on a face of mystery, and insinuate, that their secrets are not divulged. They must feel, that the taint of falsehood cleaves to them, and that this course enhances their condemnation.

In the trial of your secrets, therefore, as you have been pleased to term it, we were not alone, nor were we the *first*. They who have taken more degrees than yourself, entered first upon their trial. If they must be reproached and calumniated who presume to call in question, what you still revere, we shall not stand alone you preceive, under this calumny.

But sir, we feel prepared, to take what you may consider *high* ground, that secrets societies are *unlawful*. We do not mean to assert it as a fact, that we have any special statutes which prohibit them—but we mean that such an institution as yours is highly dangerous in its tendency to the best interests of society. What we have to state here may be offensive to some of your brethren, but we hope not to yourself. We say then that, towards masons we indulge no hostile feelings. If we give offence to any, it is from an imperious sense of duty—not from personal resentment.

We here remark again that we are unable to perceive how we can discuss this question with you and come to the point in hand, which is to vindicate the propriety of our resolution, without freely examining the nature of your institution, which now stands all ungarded by the Tyler's sword.

First—We do not regard your institution with any friendly feeling. We wish it prostrated to the ground never to rise again. We are not in favor, as you are, of having its "implements, &c. laid up in the choicest of cabinets,"—nor of having the least vestige of it left to her "vigorous successors"—but we wish it to come to a complete and an everlasting end. You have something to say in favor of the lawfulness of secret societies. In page 9th, you say, that "of their intrin-

sic lawfulness I have no doubt," and that " for any government to forbid them, would in my view, be rank tyranny."

1. We oppose this opinion, first, by a view of some circumstances of the case. In this country, the people, who are always the best judges of their own interest, govern—and if they are disposed to prohibit by law, the existence of secret societies, there is no tyranny in the case; for it is absurd to suppose that the people, in the free exercise of their prerogatives, will oppress themselves. Therefore should it ever become the *popular* opinion, that secret societies ought not to exist, the omission to prohibit them by law would be "rank tyranny," because this omission would give indulgence to the *few* without an express right, to trample on the privileges of the *many*. As the case now is, and has been, for many years in our country, the masonic institution is an imperium in imperio." The prerogatives which it has assumed are *unchartered*. It has grown up by mere *indulgence*. Society at large should never be exposed, to be *practised* upon by a few "sons of light." Masonry has been the instrument in the hands of bad men, of piratical depredations on the people. If the people have foes, it is right that they should see them and their weapons, and understand their plans—that they may have an equal chance for their lives. Masonry is such an instrument as we have, in part described it; and there are many in whose hands it has been entrusted, who were not dull in apprehending *for what purpose* the instrument is made.

2. Another argument against the "intrinsic lawfulness" of this secret society is the great *facility* which it affords for secret transactions of an immoral character. This forms a solid objection to it which can never be passed over. These transactions which are to be kept secret under the sanction of the severest penalties, is a temptation to the greatest enormities, and affords precisely such securities against detection and punishment as the vilest of men desire. The good can never need such securities, and the bad do not deserve them, nor is it safe for society, that they should have them. If a man is always obliged to act *openly*, he is strongly induced to act *honestly*. But give him an opportunity to act *secretly* and the security against punishment, which masonry guarantees, with great strength and a dreadful energy, and he will act more agreeably to the selfish propensities of a sinful heart. Continue in existence your society, and many will be disposed to cultivate the bad principles of their nature; abolish it, and they will be disposed to cultivate the better principles. Thieves, robbers, and counterfeiters do not mature and discuss their plans in open assemblies, but in *secret;* "neither come they to the light because their deeds are evil." They may cultivate the "friendships and honour" peculiar to themselves, as masons may cultivate the dispositions peculiar to their unlawful compact, but on the whole, the *character* is greatly impaired, and society is injured.

3. In maintaining your views, you hypothetically say, page 9, "if these secrets injure no one from their very nature, they must be referred to the day when all secrets will be disclosed." But we reply, that such is the *nature* of your secrets, when joined with the *selfish nature* of man, that they will be injurious to society. To this rule there may be exceptions, but the rule itself is founded upon the broad and philosophi-

cal view of the *human character*. A *dagger* from its *very nature*, injures no one; but put daggers into the hands of such men as those with whom you have confided your secrets, and they are dangerous instruments. We do not approve of their being worn, for the purpose of practising upon others who wear them not. Harmless as the instrument of masonry is in itself, good men ought not to wish for it---and bad men do not deserve it. Our safety in our lives, character and property, in our prosperous application to business, and in our various privileges, guaranteed to us by the government under which we repose, requires that this instrument be *wrested* from the hands of bad men---and consequently from all---because in constitutional provisions, distinctions are impracticable. As the case now is, with masonic magistrates, jurors,&c. &c. if we must appeal to such a court, with a *mason* for an antagonist, we go not with equal hopes or privileges for success We may be wronged in such a manner as to obtain no redress by legal process, because perhaps, we cannot show that these masonic officers have in a *tangible* manner violated the *letter* of the law, although its *spirit* has been most corruptly disregarded.

We have another remark to make on the manner in which you are disposed to express yourself, concerning these secrets---that "they must be referred to the day when all secrets will be disclosed." What is your *meaning* here? Is it, that your secrets cannot be known? Deceive not yourself, nor vainly attempt to deceive others—for they *are* known. Or, do you mean, that if they are known, the public cannot touch them now—that they are not to enjoy the liberty of examining the *nature* of this extraordinary code, thus thrown out before their gaze? And if so, by what legitimate authority is this liberty abridged and this silence of the tongue imposed? In our view, these revelations *are things of this world*, and men will judge them according to the light which God hath given to them.

But you proceed, page 9, and make the following declaration, in favour of the *lawfulness* of your society, "that I know nothing in our secrets which appears to one contrary to the word of God or the rights of men---and that I never had the least suspicion that there was any masonic penalty worse than expulsion."

With respect to this first clause, we have already remarked in substance, what we deem sufficient---on the last clause, we say, that such assertions are by no means new things to us---we have, long since, understood them. We know what is pledged to those who are about to be initiated, when in the preparation room, that nothing is to be imposed which will injure their "religion or their polities." We also understand how masonry is "explained" to some candidates, who are horror struck at the oaths; we grant that there is a favourable commentary, on such passages—yet we also understand the commentary on those same oaths, whenever there is an intended revelation of your secrets—we have the commentary in the murder of Morgan—it is written in blood—Perhaps you and your conscience rest easy under the *one* comment, but *we* cannot under the other. But on this point, there is a wide difference of opinion in the interpretation of those tremendous oaths, among your own brethren the most of them understanding the

penalties according to the legitimate construction of language. While therefore there is the difference of opinion on this fundamental article, among your own brethren, and while you are still disposed to defend masonry in the gross, you cannot expect us to feel satisfied with the continued existence of an institution which contains such provisions; for whenever a great occasion arises the penalties are inflicted by some of your brethren, (the rest standing by,) and if the deed comes to light, nothing is more convenient for you to say, that those executioners did not *properly interpret their obligations*, and still you go on and support the institution! An institution from which such outrages will proceed more or less frequently, as naturally as water runs down hill. Where are the men to be found who will support your institution? We reply, that they must never be found among the number of those whom we may in future ordain to the work of the ministry. Now sir, with all these facts and considerations before you, can you not possibly see any thing against the "intrinsic lawfulness" of such secret societies? But such is the strange infatuation of men on some questions and on particular occasions that possibly you will come out again and attempt to say some plausible things in favour of *masonry in the gross*--that the conduct of a great number of your brethren has fallen below their avowed principles; and that we here only discover the abused principles of masonry, as in many instances we may notice the abused principles of christianity; all this may pass off with the negligent and superficial as being very fine; though in our estimation, it is neither *solid* nor safe. For you may grace the hilt of the *dagger* with as many sparkling diamonds as you please, but they do not blunt the point.

But masonry, like the responses of the heathen oracles, is on some points exeedingly indefinite and flexible—with some it is a very mysterious thing indeed, and with those who look upon it with a stupid and unsuspecting wonder, there is nothing which takes so happily as your fine eulogiums coming from "a full heart." It is so ancient, so venerable—such great names on the list of membership—so much like christianity!! But when we ask, what man has it made wise; what is the answer, but silent confusion? The *general* rule is this, that could the nature of this mysterious thing be known before-hand, wise and good men would not have been juggled into it. On the unsuspecting, it has played off more tricks, and practised more impostures than any thing else, excepting the church of Rome. See the simple, the wise and great ones of this world in their passage from one degree to another, hoping to catch something by and by, and sometimes thinking they were close to it—one more step—and then! and what then? why then, all this reminds us of the ludicrous chase of our childhood to catch the rainbow.

We have only to add here to the preceding remarks, on the "intrinsic lawfulness" of your institution, that if you permit the question to be decided by scriptural maxims, the decision will be against you. Every thing which is thus secret does not meet with the approbation of the New Testament. The principle which induces any company to perpetual secrecy, must be selfish and corrupt—or it would not have received the direct denunciation of our Lord, who knew what

was in man—and therefore renders the true reason for secrecy, when he said, "neither come they to the light because their deeds are evil."

Your comparison of the man who renounces masonry, with him who apostatizes from christianity, can avail you nothing, provided the intention is to insinuate that there is a similarity of *guilt* accompanying the oaths—because christianity has no secrets in the same sense which masonry has. Your intention is to show that each injures his brethren whom he leaves behind—and that you could not renounce masonry for that reason—a position which is wholly indefensible—for, if when you leave masonry, you do not tell the truth, it cannot injure those who still abide by it—it injures yourself.—But, if when you renounce masonry, you *do* tell the truth, it cannot injure those whom you leave behind, because the truth injures no one, but is just to all men—but if you still maintain that the truth does injury to those whom you leave behind, then the valid conclusion is that your institution is bad, and you ought to come out from it, at all events. Take either rout, you run into this dilemma. Because, when one apostatizes from christianity, and does not tell the truth, the whole truth, and nothing but the truth, faithful christians whom he leaves behind, can correct it, and they are willing to do so—and the Bible is before all men, for an examination. So also when one renounces masonry, and does not tell the truth, "true-hearted masons" can correct it—and the secrets of masonry are now before all men for examination. No one can apostatize from Christ, and yet be a good man. But for one to renounce masonry, (we do not say he shall reveal special secrets,) on conscientious principles, as many have done; particularly when about to make a public profession of religion, or enter the ministry, adds lustre to his character as a christian. One of ourselves had such a Father, who, when he became a christian, left masonry and masons and walked no more with them. The radical principles of christianity are such as strongly unite a good man to this course, who wishes for a conscience void of offence. Those considerations which respect *his time*, *his habits*, *his companions*, and which respect the *nature* and *object* of the one institution when compared with those of the other, clearly lead to such a course. You, sir, and ourselves agree in a number of cases—we all detest an apostate from Christ, and we all love apostates from heathenism, judaism and mahomedanism, to *christianity*. You detest the man that renounces masonry, but we love him, and here we *differ*.

After all, we are glad that you are now willing to give your suffrage against the *continuance* of secret societies; and your expressions in favour of christianity, when compared with masonry, do honour to your understanding and your heart.

Christianity conceals nothing precious, but it seeks to dispense light, mercy and happiness to the whole world. On the contrary, much as has been given to masonry for its decoration, it gives nothing back. And now Sir, if you have seen any truth, purity or holiness *appended* to masonry, we would most affectionately invite you to pause and inquire, from whence were they derived? Is not the *Lord Jesus Christ* the supreme religious teacher of all men? Has there

any other light which is equivalent to this, come into the world? All truth on moral and religious subjects comes from God; and therefore give God the glory. If, then, you appropriate any moral excellence to masons, we hope that you will not do it because they are indebted to masonry, but because they have been taught of God. On this point, we adopt the same process of inquiry with a mason, as with a Mahomedan. We ask him, is there any truth and goodness in your Koran? He answers in the affirmative. But you will unite with us in the opinion, that all this truth and goodness are from the Scriptures. If, then, there is a correct process of argumentation with a follower of the false Prophet, why is it not correct in its application to a friend of masonry? We shall therefore surely come to the conclusion, that every thing excellent which is appended to it, is derived from Divine revelation.

In this political hurricane which agitates the waters, you are not to suppose that we justify every thing which Anti-Masons say and do.—We are in favour of the freedom of the press, that the truth may be heard; that capital crimes may not be concealed; that religion and law may be respected; that the people may not be entangled in a masonic web; and that masonry may cease to be the machine to acquire wealth, or the ladder to office. And when this object is attained, there will be found but few who will cleave to it, solely for its intrinsic merits.

As to the cause which the people have espoused, it is their constitutional right to pursue it. We say to them, go on—be bold, be just and inflexible. Shrink not before the wand of masonic patronage and power. And imbibe in yourselves the good spirit of your revolutionary fathers, who were never indifferent to the fortunes of their country.

We have heard from not a few of your brethren, very severe remarks, directly to the discredit of masonry, as though its fall would promote the best interests of society, and in the next breath, have spoke as decidedly against Anti-Masonry. If Anti-Masonry is to be put down in this way, masonry will rise, because it will struggle for a protracted existence. Can any friend of humanity inform us how masonry is to be abolished, but by the spirit of Anti-Masonry? Whoever is in favour of the abolition of masonry, and at the same time condemns Anti-Masonry, is inconsistent with himself. Whoever expresses these wishes, and yet does nothing to effect the object, either has no moral courage to differ openly in his opinions from the masons, or is an unprincipled and time serving man, to whom neither the church of Christ, nor his country can look for aid in a time of trial and of danger.

Can you pray for the abolition of heathenism, and at the same time oppose christianity? And if your opposition to christianity is successful, how is heathenism to be abolished? What foe has heathenism, which will ensure its abolition, except christianity? And what foe has masonry, which will ensure *its* abolition, except Anti-Masonry? The cases are equally plain. And here we wish to strengthen the minds of friends who are surrounded by sophists, whose object is, to scatter darkness, and not light, on the paths of men, and to weaken the best of their purposes.

Towards the conclusion of your letter, you have made, as well as in other places, some very singular remarks. Page 19th. "And now Brethren, I wot that through ignorance, ye did this dreadful deed." viz. We judged it unbecoming the purity and dignity of the gospel ministry, to put masons into the office of the ministry—and this from the well known corruption of the masonic institution; this is our "dreadful deed." You then proceed and say, "and therefore I cannot only pray, but most confidentially hope that you may obtain mercy." With respect to such observations as these, we are not inclined to make any severe remarks; and only say in reply, that the time has been, when we said nothing against masonry, simply because we professed to know nothing of it; but our claim now is, that our situation for judging of its merits, is *changed;* we can see the image of the *Beast* as distinctly as any one, and the imputation of ignorance can no longer be so triumphantly urged. Your *first,* and only *legitimate and fair* proceeding is, to invalidate the testimony on which our resolution is founded. If you undertake this, you undertake a great work; one, to which you nor no other man is competent. Consider, we seriously ask you, for one moment, the spirit of your institution which induces one of its devoted friends to treat us in this manner. For you have assumed in your letter; 1st, that no one can judge of your secrets but yourselves, (yet they are revealed) and 2d, that we can come to no conclusion respecting the nature of your institution. To adopt the softest terms in reply; we say that this is an *arbitrary* mode of treating ministerial brethren who are supposed to be endowed with reason, but which will by no means impose silence upon the speech of freemen.

Again you say on page 8th, "that your decision was wide from justice, I have not the shadow of a doubt,"---In reply to this oracular judgment, we say that when we see an object with our own eyes, we only claim the humble privilege of deciding about its dimensions, figure and colour; and when we come to the knowledge of the truth concerning any institution or code, we in like manner, only claim the humble privilege of deciding upon the nature of that institution or code, according to the common dictates of the human understanding and the lights of the present age. The moral faculty with which we are endowed in common with other men, brings us with unerring accuracy to right decisions on many questions of right and wrong, as you yourself will admit; and why not in this? The question then arises, whose judgment, in this case, ought to be set aside, *yours,* or *ours?* We say that you are *committed,* and can not decide impartially, or if in your own breast, you have at the present time right judgment, yet with your present singular scruples about what you style "the secrets of masonry"---you dare not express that judgment. But setting aside our own judgment in this case on the ground of our incompetency or ignorance, which you are pleased to impute to us, we will resort solely to masonic authority.—We can bring against the authority of your own name, that of those who are four degrees or more beyond yourself in masonry, who are the ministers of Zion in the Presbyterian Church, and who have not yet publicly renounced masonry, and who assure us that our decision *is just.* Now on whose judgment then shall the public rely *yours,* or *theirs,* or our *own?*

When we adopted that resolution, which is styled a "dreadful deed" there had been passing before us a flood of evidence irresistibly clear and strong, which no one has attempted to impeach; we had prayed to the great Head of the Church; and in that act, committed ourselves to his care, a conscience, in this thing void of offence.

If the secrets of your institution were of such a nature that you and your brethren could *glory* in them, would you be so seriously disturbed by their revelation? Is not this the source of your perturbation, that the revelation of your secrets necessarily tends to bring those to shame who avow an attachment to them? If any thing honourable to your sacred profession had been brought to light, would your quiet have been disturbed? and would you not have looked on with self-gratulation that one more item was to be passed to your credit?

In attempting to praise masonry you have said things in commendation of excellent men who have been so unfortunate as to become members of the institution, that they have aided in introducing "this distinguished era of light and salvation" and have been "the almoners of the divine bounty to make you a member of the American Bible Society," yet after all the excellencies ascribed to them, masonry is by no means the source of them. And so far as you succeed in making an impression upon any one in favour of *Masonry* itself, that these benefits flow from it, you rob the author of revelation, of the glory which is due to him alone. By whose spirit, and by what system of moral and religious truth, were these masons moulded into this fair image? One moment's reflection will be sufficient to convince one of your reputed orthodoxy, that to ascribe these excellencies to the intrinsic influence of masonry is perfectly indefensible.

When you make assertions without proof, that masonry has, on the whole done good, we wish you not to be offended when we call this in question. You speak as though it had been the means of accelerating the progress of science, literature, the arts and religion, but you have not told us *how* this has been done.

We do not pretend to say that the murder of Morgan was officially authorized by any Lodge, Chapter or Encampment, that all of your honest brethren were consulted on the question concerning his disposal.—Nor did the horrid deed naturally proceed from the kind dispositions of many of your brethren, but it very naturally proceeded from the rules of your institution by which your brethren supposed themselves to be bound. According to these plain rules of masonry, we do say that many of your brethren did, in this case, assume a jurisdiction over the liberty and life of an American citizen to which they were not entitled; that, after the fatal deed was perpetrated, they, together with many more of the brethren, did their utmost to conceal a crime; that they have since pursued a course which justifies every honest man in regarding them as the enemies of our country; for by their instrumentality our laws have been trampled to the dust. The freedom of the press is as favourable to civil liberty in our country, as the freedom of mind in the individual, is, to the acquisition of truth. In common cases of murder, the press has been permitted to proclaim it far and wide, but in this case, the censorship of European despots was

never more extraordinary; the channel of communication was choked up, and ridiculous falsehoods were spread in every direction, to "hoodwink" the people.—Masonic patronage was immediately withdrawn from those editors who presumed to publish the truth. Some were threatened with vengeance, and many of them turned pale at the wand of masonic power. On the opening of this novel scene, masons uttered strange and inflammatory speeches, like the following.

"Morgan was a perjured wretch"—"he deserves to have his throat cut"—"it is wholly a masonic concern, the people have no business to meddle with our rule of discipline"—"if Morgan has revealed the secrets of Masonry, he can't live." Such and many other similar speeches, we have heard with our own ears. There can be no doubt with respect to any matter of fact which we state, for there are thousands of our fellow citizens who are witnesses of the same, or of similar facts.—We have been in the midst of the scene and profess to know what events have passed before us. When we first opened our eyes, we were astonished to see the masonic chain in its dreadful strength by which we were bound. Our constables, justices, jurors and sheriffs were mostly masons. Only a few criminals have been convicted; and considering the conspicuous part they took in the tragedy, those criminals were very slightly punished. The masons cling to the guilty for their defence, as if they were the dearest members of their family; for if they were to do otherwise, these guilty conspirators would come out, and tell the whole truth, which would cast over the front of masonry a deeper blush of shame than all the revelations of Morgan.

Under such abuses, it would be improper for American citizens not to apply the constitutional remedy in the case. It would be to their perpetual disgrace, if they were not to seek the redress of their wrongs, by rendering masonry wholly unprofitable and by never more extending to masons the favour of their suffrage. No sound man can admit it to be the right of masons to prescribe to our citizens the candidates for their patronage. We take from no one the right of suffrage, but are disposed to defend this right on those principles which constitute the safety of our country. There is on this point, a thread-bare assertion that we disfranchise masons—but we do it no more than Jackson-men disfranchise Adams-men,—or than Adams-men disfranchise Jackson-men.—The truth is, that in this contest, so far as it is politically concerned, each party goes to the extent of his power, to keep the members of the other out of office. While the masons stand thus arrayed against us for the most selfish of purposes, and while their institution is so well known to be of the most dangerous tendency, they will and *ought* to be opposed by all the firm friends of freedom; and when they find that the hope of their gains is gone, they will not be disposed to adhere to masonry, simply on the ground of its intrinsic merits. And thus it will happen with this institution which has been built up and enlarged on the principles of the most consummate selfishness, it will be brought down to ruin by the same principles.

With respect to the vicious and dangerous tendency of the multiplication of oaths, there are many who remember the historical fact,

that in this state, a few years since, when the new constitution was under consideration; there was a *general* outcry against the introduction of so many oaths as had been administered under the old constitution. If, therefore, during that period of profound peace on the subject of masonry, such was the common sense of our citizens, what ought it to be now, in view of the huge piles of oaths which masonry discloses, and from which we shrink with horror? Is here not an impartial decision against the very basis of your institution?

It has been often remarked, that, in consequence of the excitement among the people, ministers and professing christians, ought not to speak upon the subject, nor introduce the question, in any shape into our churches. They are masons or their dupes who speak this language, and they represent, that if their advice is not complied with, the church will be divided—that there will be *masonic and anti-masonic* churches. In reply to all this *frightful stuff*, (for it deserves no better name,) we say that if there are any men in the church, who are disposed to adhere to masonry in preference to christianity, let them depart at once, for they are unfit to be in the church of Christ. They are no more wanted to advance the cause of pure religion in the world, than Gideon wanted a multitude of cowards to obtain the victory over the Midianites. The friends of the Redeemer should never be influenced by scare crows of this nature. Every church member or minister therefore who insinuates that he meditates such a schism, is to be suspected of rottenness at heart: for it must evidently be the decision of every real Christian to adhere to the church of God in all her vicissitudes. We may possibly have an opportunity of testing the character of some of our church members, as to their integrity, and the object of their love, whether it is masonry or christianity. If masonry is the object of their preference, they will adhere to it, although their christian brethren are offended—they will defend it where it is attacked—they will attend Lodges—become the associates of *Lodge-going-men*, whatever their character, spend their time unprofitably, and engage in childish, indecent and profane ceremonies. In such a case as this, where the interests of masonry clash with those of pure religion, we have supposed it to be no small impropriety for professing christians or ministers to adhere to the interests of masonry. By so doing, they injure their christian character; and your letter may serve to strengthen many in this great error.

We have observed the manner in which some have looked upon this excitement for two years, without committing themselves to either side, and at the same time, they have undoubtedly known the truth as clearly as ourselves. Some perhaps have been influenced to adopt this easy course by their *fears*—others, by a desire of *peace*, (tho' it is a peace on corrupt principles,) others by what they deemed to be the rules of prudence, and others, by an attachment to pecuniary and political advantage. And perhaps others were disposed to stand aloof, till it should be ascertained whether this anti-masonic stream would swell to a magnitude sufficient to bear along on its waters the rest of the world; and if so, they might then enjoy plain sailing. This is the policy adopted by many in relation to reformations which extensively

and deeply affect the interests of men. In such cases, a few, as pioneers, go ahead to determine and clear the way, and when by their enterprise and industry it is thus prepared, the rest of the world are then ready to travel on the easy road. Our great ones in church and state, have showed too much of this time serving policy and degenerate style of action, which evince neither purity nor decision of character. They would have done honour to themselves, to the cause of truth and to their country, and have received the gratitude and blessing of thousands, if they had on this subject, declared their minds as soon as the truth was known, *because all men are under obligations to give their attention more earnestly to the* TRUTH than to the TURN of TIMES.

AFFIDAVITS.

State of New York, Genesee County, ss.—Richard Hollister of the town of Le Roy in said county, being duly sworn, maketh oath that he was initiated, passed and raised in Montgomery Lodge, No. 13, in the town of Salisbury Connecticut, received the intermediate degrees to the Royal Arch in the town of Canaan, state of Connecticut, in a Chapter therein held. That the Illustrations by William Morgan and the Revelations of the higher degrees to the Royal Arch inclusive, as made at Le Roy on the 4th and 5th of July 1828, by a convention of seceding masons are in substance true and correct.

RICHARD HOLLISTER.

Sworn and subscribed this 25th day of October 1828, before me, RUFUS ROBERTSON, Justice of the Peace.

State of New York, Genesee County, ss.—Samuel D. Green being duly sworn, deposeth and saith that he has been regularly initiated as an entered apprentice in the Masonic Institution, and also taken the degrees of Fellow Craft and Master Mason in said institution, and this deponent further saith that he has read and heard read a book published by David C. Miller, entitled Illustrations of Masonry, &c., as compiled and prepared for the press by William Morgan late of Batavia in said county, and that the ceremonials and obligations contained in said book are substantially correct and true, as they were administered to this deponent in the masonic lodge, and as this deponent has seen and heard them administered to others. And this deponent further saith that he has sat in a lodge when a number of lodges has been represented, and knew of measures being adopted to prevent those who should read the Illustrations of Masonry, by Capt. William Morgan from entering and sitting in their lodges.

SAMUEL D. GREEN.

Subscribed and sworn to this 15th day of December 1828 before me, TIMOTHY FITCH, Justice of the Peace, Genesee county.

We, the undersigned composing the session of the first Congregational Church of Batavia, now united to the Genesee Presbytery, do hereby certify, to whom this may come, that Samuel D. Green is a member of the said church in good and regular standing, and as a devoted Christian, we cheerfully recommend him. Dated at Batavia this day of December 1828.

SAMUEL WARNER,
SILAS CHAPIN,
EZEKIEL HARKLEY,
} *Members of the Session.*

State of New York, Genesee County, ss.—George W. Harris, being duly sworn, deposeth and saith, that he has been regularly initiated as an entered apprentice in the institution of Free Masonry, and taken the degrees of Fellow Craft and Master Mason in said institution. And this deponent further saith, that he has examined, read and heard read, a book entitled "Illustrations of Masonry, &c.," as published by David C. Miller, and compiled and prepared

for the press by William Morgan, late of Batavia, in said county, and that the ceremonials and obligations as contained in said book, are substantially correct and true as they were administered to this deponent, and as he has seen and heard them administered to others. And this deponent further saith, that he has been a member of the masonic institution for more than twenty years, and sat in different lodges in this state and other states of the Union, and further saith not.

GEORGE W. HARRIS.

Subscribed and sworn to, this 15th day of December, 1828, before me, TIMOTHY FITCH, Justice of the Peace, Genesee County.

The undersigned are acquainted with George W. Harris, who subscribed and swore to the foregoing affidavit, and do hereby certify that he is a man of truth and veracity, and otherwise good character.

TIMOTHY FITCH,
JONATHAN LAY,
JAMES COCHRANE.

Batavia, December 15th, 1828.

State of New York, Genesee County, ss.—Augustus P. Hascall, of the town of Le Roy, in said county, being duly sworn, maketh oath that he was initiated, passed and raised in Le Roy Lodge, No. 160, received the intermediate degrees to the Royal Arch, in Western Star Royal Arch Chapter, received the degrees of Knighthood in Genesee Encampment, held at Le Roy aforesaid. That he has also received the degrees of Illustrious, Most Illustrious and Thrice Illustrious Order of the Cross, at the place aforesaid, in a council there held. That he has presided as Worshipful Master over the said Le Roy Lodge, been duly elected and officiated as secretary of the said Chapter, and performed duties of various offices in said Encampment. That the Illustrations by William Morgan, and the Revelations of the higher degrees, as made at Le Roy, on the 4th and 5th of July, 1828, by a convention of seceding Masons, and published in Rochester, are, in substance, correct; and further this deponent saith not.

A. P. HASCALL.

Subscribed and sworn, this 10th day of October, 1828, before me, RUFUS ROBERTSON, Justice of the Peace.

State of New York, Genesee County, ss.—Enos Bachellor, of the town of Le Roy, in said county, being duly sworn, deposes and says, that he has been initiated, passed and raised to the degree of Master Mason. That the Illustrations by William Morgan, as published by D. C. Miller, are substantially true.

ENOS BACHELLOR.

Subscribed and sworn, this 4th day of November, 1828, before me, RUFUS ROBERTSON, Justice of the Peace.

State of New York, Genesee County, ss.—Seth M. Gates, of Le Roy, in said county, being duly sworn, deposes and says, that he was regularly initiated, passed and raised to the degree of a Master Mason, in Le Roy Lodge, No. 260, in March, 1826; that he has seen and partially examined Morgan's Illustrations of Masonry, as published by D. C. Miller, and so far as he has examined the same, it contains substantially the obligations and secrets of the three first degrees of Free Masonry, as taught and practised in said Lodge.

SETH M. GATES.

Subscribed and sworn, this 3d day of November, 1828, before me, RUFUS ROBERTSON, Justice of the Peace.

State of New York, Genesee County, ss.—David Bernard, of the town of Warsaw, in said county, does truly, solemnly and sincerely declare and affirm, that he has been initiated, passed and raised, and received the intermediate degrees of Masonry to the Royal Arch. That the Illustrations by William Morgan, and the Revelations of the higher degrees to the Royal Arch, as made at Le Roy, on the 4th and 5th of July, 1828, by a convention of seceding Masons, as published in Rochester, are, in substance, true and correct.

DAVID BERNARD.

Subscribed and affirmed, this 15th day of October, 1828, before me, RUFUS ROBERTSON, Justice of the Peace.

The Baptist Church of Christ in Warsaw.

To whom it may Concern.

This may certify that elder David Bernard is a member and pastor of this

church. He came to us nearly two years ago, with good credentials of his moral character from his infancy up, and of his christian and ministerial character from the time he commenced preaching the gospel in Utica, in the year 1822. During the term of about three years, he was a member of the Genesee Baptist Association, as may be seen by a reference to the minutes of that body, and is at present a member of said body, *in good standing*. We have never heard of any complaint being made against him for misconduct in his profession of religion. He has, since his secession from the Masonic Institution, been charged with almost every description of crime by the fraternity, but we fully believe without any foundation in his misconduct. The ground of these persecutions, we believe to be founded wholly in his opposition to masonry, and their wickedness. His character as a man, a christian and a minister of the gospel, is unimpeachable. In his integrity we place the utmost confidence. Having been requested to express our feelings concerning him, we do it cheerfully and unanimously, recommending him to all the world as true and faithful.

Executed by order of the church, at a full and regular church meeting, December 20th, 1828.

SAMUEL SALSBURY
JONATHAN F. HIBBARD.
Deacons of the Church.

State of New York, Genesee County, ss.—Anthony Cooley, Cephas A. Smith, James Ballard, Hollis Pratt and John Hascall, of the town of Le Roy, in said county, being duly sworn, maketh oath, that they were initiated, passed and raised in Le Roy Lodge, No. 160, received the intermediate degrees to the Royal Arch, in Western Star Royal Arch Chapter; received the degree of Knighthood; that they have also received the degrees of Illustrious, Most Illustrious and Thrice Illustrious Order of the Cross, in the place aforesaid, in a council therein held. That the Illustrations by William Morgan, and the Revelations of the higher degrees, as made at Le Roy, on the 4th and 5th of July, 1828, by a convention of seceding Masons, are, in substance, true and correct.

ANTHONY COOLEY, | CEPHAS A. SMITH,
JAMES BALLARD, | HOLLIS PRATT.
JOHN HASCALL, |

Subscribed and sworn, this 10th day of October, 1828, before me, RUFUS ROBERTSON, Justice of the Peace.

State of New York, Genesee County, ss.—Pascall D. Webb, of the town of Le Roy, in said county, being duly sworn, deposes and says, that he was regularly initiated, passed and raised to the degree of Master Mason, in "Cicero Benevolent Lodge;" that he has faithfully examined William Morgan's Illustrations of Masonry, as published by D. C. Miller, and that they are substantially true and correct, as practised in the lodges which he sat in.

P. D. WEBB.

Subscribed and sworn, this 3d day of November, 1828, before me, RUFUS ROBERTSON, Justice of the Peace.

State of New York, Genesee County, ss.—John Aumack, in said county, being duly sworn, maketh oath, that he has taken the four first degrees in Masonry. That the Illustrations of Masonry, by William Morgan, and the disclosures as far as made on the Mark Master's degree, at a convention of seceding Masons, holden in the village of Le Roy, on the 4th and 5th of July last, are, in substance, true and correct.

JOHN AUMACK.

Subscribed and sworn, this 3d day of November, 1828, before me, RUFUS ROBERTSON, Justice of the Peace.

I, Jason Grattan, of the town of Elba, Genesee county, of lawful age, depose and say, that I have taken three degrees in Speculative Freemasonry, and have often sat in the Master's Lodge, and am considerably acquainted with the lectures, forms and ceremonies of the fraternity. This deponent further saith, that he has seen and read the book entitled Illustrations of Masonry, by William Morgan; and from his knowledge of Masonry, believes the said book to be correct; and further, that the above work is a fair exposition of the secrets of Masonry, as this deponent has ever been taught in the Lodges; and further saith not.

JASON GRATTAN.

Subscribed and sworn before me, this 6th day of Nov., 1828, CHARLES WOODWORTH, Justice of the Peace.

The Second Baptist Church in Elba.—To whom it may concern.
This is to certify that Jason Grattan is a member in good standing with us; and as such we cheerfully recommend him. Done by order of the church.

ASA PALMER, *Clk.*

Elba, Genesee County, N. Y., Nov. 2d, 1828.

Masonic Master Builders laying the axe at the root of the Tree.

SOLEMN DECLARATION OF SECEDING MASONS.

Dear Sir.—It is highly probable, that as the press has, in general, been silenced by Masons, that you have not been informed of the declaration of your renouncing brethren. The following extract from a few of them, may be new and surprising to you. Whatever you may think and believe, with regard to them yet *we* view them to be a full and sufficient justification of our resolution. And we know not how to justify ourselves in not proceeding farther. We find ourselves embarrassed, between a sense of duty and a tender affection for you, and many other worthy men, who appear yet to be under the blinding influence of the masonic bandage.

Jonathan Foster, Batavia, Master Mason, and professor of religion.—"I have been a free and accepted mason about 27 years. The principles and practices of that institution, I consider incompatible with the duties of a good citizen; and perfectly at war with the pure and holy principles of genuine piety, and christian charity. They are destructive of all equality between man and man."

December 27th 1826.

Samuel D. Green, Batavia. "I challenge any christian brethren, exercised with a true spirit, to show me that it (masonry) contains the least spark of religion, or any thing by its figurative morality, that if pursued will carry a man to heaven. My bible, or Masonry I must renounce. I am a believer in the heavenly book, and I throw from me the *patch work* of a modern jesuitical institution. There is a fair plausible outside show in masonry; and the common cry, the "better mason, the better christian," may obtain credence among those who have not devoted time and attention to the subject. The believer in Christ, who examines his bible, and makes his petitions to heaven, for the clearest light, which sheds its beams from on high, *knows better.*"

Richard Hollister, Le Roy; professor of religion. "I have taken the degrees of Royal Arch, and a number of others, in all 14, and find Free Masonry as shameful an imposition as was ever practiced upon man.—And not only so, but a gross violation of the law of God; a powerful engine to corrupt society, and destroy the influence of our free institutions. I feel it my duty, and that of every honest man to withdraw from the institution."

Thomas Allison, a pious old man. "On comparing the trembling, debasing, and abominable discipline of an entered apprentice has to undergo, with the laws of God, I was struck with amazement, and abhored myself in dust and ashes. I am fully sensible that the whole of Free Masonry is diametrically opposite to the rules laid down in the word of God, and is an enemy to religion and good morals; and might subvert our civil liberties." This man became a mason before the revolutionary war.

Rev. N. D. Strong, Auburn, April 9th 1828, Presbyterian Minister, and Royal Arch Mason.

"I tried at first to believe, that as my expectations had been some what raised, it might be I had overlooked the thing, and there might be light and utility somewhere. After attending to the lectures on the degrees I had taken, and several times witnessed the degrading, and disgraceful scenes of initiating, raising and exalting, and the little intermediates, I became satisfied; and so satisfied too, that Free Masonry was, *just what it is*, a " *monstrum, horrendum, informe ingens, cui lumen ademptum;*" or rather absolutely *eyeless* from the birth. The ancient and honourable institution now stands forth before the world, not in a preparation dress, but naked, to be looked at in its own light. Its swearings and its mummeries are truly laid out in the recent exposures, as upon the Master's trestle board; and every man, mason and not mason, may read its terrifics, and blush, and be astonished and shudder!

There are no longer secrets to be kept on the first *seven degrees*, I KNOW. To testify to the truth of those already told, and widely spread; what is it? It is not treason, it is not perjury. I do not rejoice at their disgrace and mine, but I re-

joice for the rising generation, and for my country, that this system of folly and sin, supported only by *horrid oaths*, and pretended antiquity, and promising no good to any, but working iniquity to many, is coming to nought.

As a well wisher to my country, and to the world; as a friend to virtue and happiness; as a friend to God, and his Christ, and to the souls of men, I must and I do hereby *disclaim* forever all connexion with Free Masonry. And in this I am confident, I violate no binding obligations; and am equally confident that I have not transgressed the strict requirements of duty. I would entreat and beseech all virtuous men; all christians, and especially all *Ministers* of the Gospel, who unhappily for themselves have been induced to enrol their names as Masons, to take advantage of the monster's fall, and use their endeavours to prevent his rising again."

Jacob Allen, Braintree, Massachusetts, September 11th, 1828.

"I am fully satisfied that William Morgan was *murdered* by Masons. Believing that the principles of Masonry are against the christian religion, and dangerous to all civil governments; and that if I should strictly keep my masonic obligations, they would lead me to *perjury* and *murder*, I hereby renounce the institution forever, as I consider my obligations to God, my country, and my conscience, to be paramount to all other obligations."

Leonard B. Rose, Carlisle, October 7th 1827, 20 years a mason.

"Masonry, while it inculcates many moral virtues, serves as a *cloak* under which is practiced every species of iniquity; and after having had my feelings often wounded by seeing sacred things handled by criminal and polluted hands; and finding that I had inadvertently and inconsiderately bound myself to keep inviolate, every secret thing committed to me, as secrets, murder and treason excepted; and that should I see the hand of justice in pursuit of the offenders, I was bound to give him timely notice that he might escape; or should he give me a sign of distress, I was bound to protect and defend him, even at the risk of my own life. I was convinced that these obligations were contrary to the laws of my God and my country. In the words of the Revelator, I exhort every servant of the living God to "Come out of her, and partake not of her sins, that ye receive not of her plagues."

Martin Flint, Randolph, September, 28th 1828.—"Allured by strong professions of morality and refinement—charmed with a prospect of a union with those who profess to hold sacred the holy bible, as being the rule and guide of our faith and practice; I was induced to connect myself with the Masonic Institution. But these professions and pretensions have proved to be false and deceptious; and convinced that it is productive of the most serious detriment to society, either in a moral or political point of view; and that it is intended more as an *engine* of civil rule, and self interested and party views, than to promote the common interest of man. I hereby disclaim all further connexion with Free Masonry.

Martin Adams, Jefferson county June 24th 1828.—After many excellent remarks he concludes thus: "I therefore renounce the institution, as incompatible with the principles of civil liberty and moral justice—opposed to the requirements of christianity, and contravening the just authority of law, both *human and divine*.

Henry Hill, Clarendon, April 7th 1828. Supervisor.—"In January 1826, I embraced religion, and have not attended a masonic meeting since. I acknowledge, that I did vindicate the cause of masonry at the time of the abduction and probable murder of Morgan; not believing masons could be vile enough to commit such a horrid deed. I have however, long since been convinced that *such is the fact*. And when I saw the proceedings of the Le Roy Convention, their statements appeared to be in perfect accordance with the obligations of the Royal Arch, or degrees of Knighthood. And when I saw the signature of Esquire Hacall and others of my acquaintance, men in high standing, I was convinced of the truth of it as set forth. I am also satisfied that masonry, when traced into the higher degrees, is dangerous, and converted to bad purposes. Its high pretensions to religion, are forms without the substance—and the preference given to its votaries in politics, is fraught with anarchy and despotism."

Nicholas Courser, Batavia, April 28th 1828.—This man entered an apprentice after Morgan's publication, but had not seen it. After stating his reasons for joining he observes—"But oh, the deception and sad mistake! I was surprised to find the same performances that were published by William Morgan as reported, I having not at that time, read his book, but on reading it found them to be *true*.

They at first tell you that Morgan's book is *not* true, and then after you are initiated, and have taken the oath they whisper in your ear, what do you think of Morgan, who took seven such. Being a professor of religion, after mature deliberation, and believing it to be my duty to my Maker, myself and my country, I do hereby disclaim all intercourse with Masonry."

Horace Osburn Esquire, Hector, March 2d 1828.—Mr. Osburn as he states in his renuciation, was a *Senior Warden*, in Fidelity Lodge in Trumansburgh —became satisfied that the administration of such oaths was wrong—and refused to administer them. In consequence of this, he was dealt with by the Lodge; or rather cited to appear, but he did not. He had taken 13 degrees. He says, "I feel disposed to let it be known that the institution is founded on principles, which, if followed, will end in *murder*, or the members, must swerve from what they have so often, and so solemnly sworn to. *It is made use of for filling all offices, in our government, for combining in courts of justice to wrong parties, which do not belong to the institution, for the benefit of those that do, right or wrong*,"

"The kidnapping and murder of Morgan was in strict accordance with the principles of the institution—and generally upheld by its adherents. And all who dare raise their voice against it, are guilty of *unmasonic* conduct!!!" Mr. Osburn was cited both by the Lodge and Chapter, to be dealt with for unmasonic conduct, in stating that Morgan's Illustrations of Masonry were true, or, for not being silent on the subject, he says—"I did not attend according to citations, and have not been informed whether they did, or did not expel me. But I here state that the book entitled Illustrations of Masonry by William Morgan, is in substance true, and the obligations contained in said book, are in substance the same, which I, from a full conviction of their being unlawful, illegal, blasphemous, and destructive to true liberty, both civil and religious, refused farther to administer."

Elisha Ferguson, Mendon.—"All the light that was to be obtained, glimmered from a candle, and is now exposed in all its deformity, by the unfortunate William Morgan. I declare that they (the masons) *deceived* me, and I now rejoice at having withdrawn myself from an institution, fraught with so many dangers to our once happy country."

John R. Mulford, N. J. July 31st 1828.—This gentleman, a man of the first respectability, after stating many surprising and alarming facts, to which he was personally known, relating to the corruption and influence of masonry, in courts of justice, among jurors, and in the election of public officers, states:—"Morgan's Illustrations of Masonry, is a just and true exhibition of Masonry, as I was taught in the Lodge. I consider masonry as a corrupt and awfully wicked system; and as unfit for christians, or any honest men. I view it as one of the greatest impositions ever practiced upon mankind. I would here forewarn all persons from entering a lodge to find the secrets of masonry, or any thing that is good. They will only find a scene of folly and wickedness; as a member of the church of Christ, and of civil society, I do hereby solemnly and sincerely renounce Free Masonry forever."

George E. Steadman, Clarendon. "I consider the leading principles of Masonry to be erected on a wrong foundation. '*Thou shalt not follow a multitude to do evil; neither shalt thou speak evil to decline after many to wrest judgment.*' I declare myself without the gates of the Lodge, to enter no more in forever."

Joel Tinney, Westport, May 10th 1828.—"I consider the institution of Free Masonry dangerous to our government—the ceremonies irreligious, and the obligations wicked, and I renounce all fellowship with it.

Jabez Potter, Seneca Falls, March 28th 1828,—After a number of pertinent remarks, and a fair statement of interesting facts, he proceeds as follows:—

"About a year ago, I was, I hope, brought to embrace the gospel of Jesus Christ; and finding it opposed to masonry, what to do I did not know: but thought I would not say much about it. But being often asked about Morgan, and his book, I would generally favour the masons. Finding that by so doing I always had a guilty conscience, I resolved never to have any more fellowship with masons, as such. I am ready to testify, that Morgan's book is true, according to my degrees. I need not mention any of the secrets in the upper degrees, for they will soon be out. The oaths that the Le Roy convention have published are true. I consider Masonry as one of the vilest institutions in the world. They blaspheme their Maker in almost every step they take."

Rev. Reuben Sanburn, Hornby, June 3d 1828.—Not finding his renunciation, we make the following extract from his published Sermon.

Text, Jeremiah 28, 15.—*We have made a covenant with death, and with hell are we at agreement, &c.*

The candidate for this false universal church is received on the point of the assassin's dagger, or some sharp instrument—*in the name of the Lord;* be he Jew, Pagan, Christian, or Turk; and whatever may be his object of worship, *Jehovah, Fides, Jupiter*, or Jauboulum. They exclude from this church, the *poor*, the *blind*, the *lame*, the *halt*, and the maimed. The aged fathers, the unfortunate mothers, the youthful swains, and the lovely daughters of the land, and the innocent babes too, and yet *affirm* that a lodge of Free Masons, is an "*emblem of heaven.*" Oh! what delusion? What an outrage on humanity, and the Gospel? What a burlesque upon reason and common sense? Free Masonry, without controversy, is the master piece of *Pandemonium*. By means of these "hidden mysteries," Satan hath strangely outdone himself. He hath deceived not the "old man in dotage," nor the young men in nonage, nor the fair daughter of Eve, but men in the vigour and prime of life—men of talents, discernment, wisdom and piety. By means of secret societies, it has been more than possible for Satan to deceive the *very elect.* "Oh that my head were waters, and mine eyes fountains of tears, that I might weep day and night," for the foul stain which has been cast upon the church of Christ, by the *triumphing of the adversary* over many of her sons, who minister at the altar, and multitudes who sit around her holy Communion Table. But the servants of the Lord, who went into the den of thieves, with a fatal bandage upon their eyes, are coming out, proclaiming to the world the abomination which their eyes have seen, and their ears have heard, and their hands have handled.

Enos Bachelder, Le Roy, Oct. 30th 1827.—"I am convinced that the principles of Free Masonry are diametrically opposed to the laws of God and of our republic; and I esteem it to be my duty as a citizen of the United States, and a professor of the christian religion, to withdraw from all connexion with the institution, and to renounce all fealty to it."

Lewis Hancock, Weathersfield, Dec. 8th 1827.—"Having taken three degrees in masonry, I have discovered that its light is *darkness*—its benevolence selfishness—its morality hypocrisy—and its religion false;—and that, as an institution, it is the foulest imposition ever practised upon man. For the truth of Morgan's book I can *vouch* and affirm. And I do sincerely warn all who have the fear of God before their eyes, to come out, and be separated from it."

James Rolfe, Elba, Feb. 16th 1828.—"I feel it to be my indispensible duty to renounce the institution of Masonry, its hidden things of darkness; finding it to be corrupt from the foundation, and derogatory to the Gospel of our Lord Jesus Christ. It leads to sin, and iniquity. I most solemnly attest and declare, that the book, (Morgan's Illustrations,) is as true masonry—as the bible is the word of God. I find as great a difference between masonry and religion, as there is between light and darkness, happiness and misery; and as I am a professed follower of Jesus Christ, I do not consider myself as bound to follow any of their obligations."

R. H. Torrance, Lodi, Nov. 5th 1827.—"I hereby declare myself free from all masonic obligations, under a full conviction and belief that the institution is wrong—that it is dangerous to the world at large, and that it never derived any of it nature from on high; and that it is in perfect contrast with a free and inde-

pendent republican government.—I believe that the Masonic obligations were the cause of Morgan's death; and from the same cause it is, "that no trace or track of the *ruffians* can be found."

Henry Fisk, Stafford, January 28th 1828.—"Having for upwards of twenty years been a member of a masonic institution, I have had an opportunity of becoming acquainted with its nature and tendency. I am become candidly of the opinion, that its tenets are derogatory, and dangerous to the liberties of a free people. I also declare that what has been written by Wm. Morgan, is the *truth*, and *nothing but the truth*. Masonry has been represented by many of its members to be a practical system of religion; but this is ridiculous; for heaven, and hell were never at greater variance, than masonry and religion. The latter is from heaven, the former from the regions of darkness; the one speaks peace to the troubled mind, the other death and destruction to all who have the magnanimity to lift up their voice against its corruptions. I renounce forever, all connexion with an institution so corrupt and rotten as Free Masonry. I advise all virtuous brethren to go and do likewise."

Kneeland Townsend, Lewiston, March 15th 1828.—"I received the three first degrees of Masonry, together with two styled, Honorary degrees, at Hiram Lodge, No. 7, city of New Haven, Connecticut, in 1825. Afterwards became a member of Niagara Lodge. Having by the unbounded mercy of God been brought, as I trust, from darkness to light, and wishing at all times to conduct myself as an humble follower of the Lord Jesus Christ and conceiving it to be a solemn and imperious duty, appealing to him who knoweth the heart, for the purity of my motives, I do hereby renounce all obligations to, and connexion with the institution. Denying any other influence in this matter, except a sincere desire for the welfare of the cause of our Divine Master, and a wish to be serviceable to my fellow creatures. Believing the obligations are such, as not to be tolerated, and that many of the ceremonies are *solemn mockery*, that among a christian people it is entirely *useless*, and among a civilized community, more or less dangerous, I desire to be no longer known as a mason, nor other than a meek and humble christian."

Wm. Robinson, Springwater, March 6th 1828.—In 1826, having had conversations with persons whom I much respected, and who recommended Masonry very highly, and stated; "*that a minister of the gospel could not perform his office, without being a Mason.*" And being desirous of doing all the good I could, I entered the Lodge. On receiving the first degree I was in the dark, as respects Masonry; accordingly I was inclined to take two more. On taking these I saw the corruptness of the institution, and after hearing of the abduction and murder of Wm. Morgan, I communicated the same to some masons of high standing; and received for answer, "*That it was no new thing to them and stated that they were glad that Morgan was dead.* On hearing this I was more than ever convinced of the corruptness of the institution. I do not hold to an obligation to keep a secret, after it is known and come abroad to the world; I renounce masonry in full."

Eleazer Waggoner, Lebanon, May 31st 1828, Deacon.—After a number of excellent remarks, he says; "I have taken the subject of Free Masonry into serious consideration, and endeavoured to weigh it impartially. It is, from its foundation wrong; productive of multiplied evils, and is not congenial with republican principles. I rejoice that the day has arrived, when many of its members are throwing off the shackles of tyranny and corruption, and absolving themselves from its barbarous obligations; and restoring themselves to their friends and country.

Henry Roberts, West Bloomfield, Nov. 7th 1827.—"After mature reflection, I have became fully satisfied, that as a christian, and a minister of the everlasting gospel, it is my duty to withdraw from the masonic society."

Jeremiah Gates, Clarendon, Dec. 26th 1827.—After stating many favours he had received from his masonic brethren, he says—"Yet as a follower of Christ, and a preacher of the gospel, I feel it my duty to withdraw from them; their conduct towards Wm. Morgan is more than I am willing to bear. What has been done with him I know not, but by every appearance *his blood cries from the ground for vengeance.* I leave the vale and flee to the mountain, lest I should be a partaker of their evil deeds. Let every man who names the name of Christ, depart from iniquity."

Elisha Blakeman, Galen, September 1827, Baptist Elder.—After a pertinent introduction, he says—"As masonry could be of no particular benefit to a chris-

tian, I could not have fellowship with members in the church, who would attend Lodges."

Josiah Fowler, minister of the gospel, Conesus, February 7th, 1828. "I feel it my duty to renounce all connexion with the institution. I am convinced, that it sustains the *mark* and *image* of the *beast*; and that it is injurious to the progress of religion, in a christian. I am further convinced that Masonry is so closely connected with 'mystery, Babylon the great, the mother of harlots, and abomination of the earth,' that it must inevitably fall. I feel it my duty to warn all christians, of all denominations, and especially all Ministers of the gospel, to flee from the tottering fabric, least it prove their final overthrow."

Abraham Cherry, Rochester, Feb. 1828.—"I have taken six degrees in Masonry; but being disgusted with its ceremonies, and disappointed in its principles, I have not attended its orgies for several years. I consider the institution as demoralizing, profane, and dangerous. The obligations are unnatural, illegal, and blasphemous, and are imposed on man, in a manner which destroys all their binding force. I hold myself free to think, and speak the sentiments and language of truth and justice, about the absurd and heathenish institution. Those who wish for proofs of the truth of what I aver, will find them by reading Morgan's Illustrations, which I solemnly declare to be a true history of the three first degrees of Masonry."

A. W. Ainsworth, Navarino, Dec. 8th 1828, Mark Master.—"In all my researches after the sublime mysteries of Masonry, I have only arrived at the knowledge, that it is all a vain pretence and no better than a lure to draw credulous and unwary people into obligations of dreadful injustice, and fix a profound quietus upon a guilty conscience. I mention this circumstance to show wherein I have been deceived, and probably should have remained in that deception, had not Masons themselves coolly and deliberately formed and executed a dark plan of *cold blooded murder*, upon a respectable and unoffending citizen. This atrocious scheme was the bitter fruit of their *united midnight conclaves in council. And was carried into effect by unprincipled villains delegated for that purpose.* It appears to me that the voice of pure religion is crying 'Come out of her my people' And I really believe, when a just Lot has departed, the *Sodom* of Masonry will be destroyed. I do know that the secrets of the institution, as they were taught to me in the lodges, are substantially disclosed to the 4th degree. And if Masons have the unprincipled hardihood to deny this truth to others, they will endanger their veracity by denying it to me. The book published by Morgan, gives the lectures on the 3 first degrees of masonry, more correct than one mason out of twenty could do. It is truly pitiable to observe the writhing and twisting among masons to evade the truth, and establish falsehood and fraud. 'Mene Tekel' is written on the walls of the institution."

Rev. Mr. Parker, Rochester, Royal Arch Mason, Thanksgiving Sermon, December, 4th 1828.—After answering objections to the disclosures of masonry he observes:—"*Freemasonry is an imposture.* It pretends to have been instituted by good men in an early age, and scripture history is perverted to make it speak in its favour. And yet, it appears to have originated in a mechanic's society, in the city of London, not one hundred and fifty years ago. 'It pretends to be Divine,' yet, 'it originated in a company of brick-layers,' and there is no evidence, that it has existed more than one hundred and fifty years.' (Meaning undoubtedly in its present form.) 'Masonry pretends to give a clue at least to some important knowledge; it talks of geometry, and astronomy as if it were its design to give some important help to these sciences; yet there is not so much knowledge of the sciences exhibited in the first seven degrees, as may be learned from one page of Webster's Spelling book. Masonry teaches the art of finding out new arts, and enables men to foretell future events," according to the masonic catechism, published under the sanction of the *Grand Lodge* of Pennsylvania, and the Grand Lodge of Massachusetts. Whether such imposing pretensions, founded on the most unblushing falsehood entitle this institution to be considered the handmaid of religion, or whether they be the marks of the beast, characterising the institution as an imposture, candid and intelligent men, will judge."

"Its religious worship is purely *Theistical.* Freemasonry makes many prayers, but they are prayers offered without the acknowledgment of a Saviour."

Henry D. Ward, New York, Master Mason; author of a most excellent publication entitled "Freemasonry"—and editor of a Magazine, called the "Anti-Masonic Review." These publications we recommend to the careful perusal of

every person who wishes for a knowledge of Freemasonry. On page 158, 159, of his volume, entitled Freemasonry, we find the following:

"O, could this voice reach the ears of the honest fraternity, how distinctly would we cry, 'Freemasonry is a fiend, a legion of foul spirits; a wonder, like the smoke coming up from the bottomless pit, that darkens the sun and air. Full of all subtlety and craftiness, she takes the profession of angel of light, and yet dwells unseen in darkness. She plants herself upon the same co-eternal and unshaken foundation, with christianity, as taught by divine revelation; thus comparing her midnight face with the church, 'clear as the sun, and terrible as an army with banners.' She dwells in the midst of deceit, teaching her children to 'bend their tongues like their bows for lies.' Professing to "embrace in body and substance the whole duty of man as a moral being. Professing to be the inimitable language of the scripture, *a fountain of living waters;* she is, indeed, hewn out with men's hands, a broken cistern, than can hold no water." The conclusive reasons given by Mr. Ward, for his renuciation of masonry, you may find in the first No. of the 'Anti-Masonic Review,' where, after giving his reasons he says:—"Freemasonry we wedded, as the truth of God, we repudiate it as the falsehood of the devil. In an extensive and thorough, a protracted and patient examination of the subject, we have found Freemasonry, by its own showing, carefully collected from its approved writers, and books of constitutions to be the *synagogue of Satan.*" We gave it the pledge of our right hand, believing it to be a blessing from the Lord, fraught with heavenly mercies, we withdraw that pledge, upon finding Freemasonry to be the work of the father of lies and fraught with hidden mischief."

John Davez, Paintville, Ohio, September 1st, 1828.—"I have been a Freemason since 1821, and for two years held the office of Junior Warden. I declare that the three first degrees, as published, are substantially correct; and that the oaths of these degrees have their influence on masons who serve as public officers and jurors. They will turn, and have turned them from their fluty to their country and their office, to serve a brother in distress, whether *right or wrong !* .

CONCLUSION.

In concluding our reply, you will permit us to observe, dear sir, that we reveived your letter just before the meeting of the Consociation in October last—when arrangements were made to answer it. But soon after this, we were surprised to find another edition of your letter clandestinely published in Rochester, by a Mason, which was industriously circulated to a considerable extent; in consequence of which, we shall publish a larger edition of our reply than was originally intended.

We hope, sir, you will be disposed to admit, after candidly perusing our answer, that we considered the subject *well* before we *acted;* that on the whole, Masonry must be given up *for lost;* that we are no persecutors that seek "the blood of a brother's character," merely because we tell the truth; that if blame is to be attached to any set of men, it does not so properly belong to us, as to your dear masonic brethren in the ministry, who are our witnesses in the case; and that if controversy is to be prolonged on this question, it is no longer between yourself and this Consociation, but between yourself and your renouncing brethren in the ministry.

In the preparation of this answer, the labour was divided between a number of our members. It was made the duty of one, to procure affidavits; and of another, to answer your letter. This statement is due to us, on account of the repetition, in a few instances, of the same ideas.

As a matter of convenience, the affidavits were obtained principally from gentlemen residing in the same place; one is from a minister of the gospel, others from deacons and members of churches—and all of them from men who are respected for their veracity. A greater amount of testimony of the same nature might have been obtained with great facility; but that which we here submit to you and the public is deemed amply sufficient for our purpose, for if men are so fatally set against the truth "neither would they believe, tho' one were to rise from the dead."

Such kind of proof as the affidavits furnish, was not necessary to satisfy the public mind in this region where the people had had a knowledge of these singular events from the beginning, and we should not have adduced it, if you had rashly preferred against us the charge of acting on insufficient ground. The

matter of the answer is almost wholly new. It lays before the public, a mass of testimony in a new form, and for the most important of all objects with which we can be concerned in this present world, the purity of the gospel ministry and of the church of Christ.—Such and *only* such, being the object of this Consociation, we do, with feelings of fraternal kindness, invite your attention to our answer, and to the main question anew; and hoping that you will bring to it a free mind and right heart, we take an affectionate leave, with this assurance, that we extend to you that "charity which hopeth all things." and that we remain your brethren in the service of our Lord Jesus Christ.

By order of the Consociation.

JOHN TAYLOR, *Moderator*,
SILAS PRATT, *Clerk*.

"The preceding was submitted to the Consociation by the committee appointed on the 7th of October last, at Brighton, to prepare an answer to the letter of the Rev. Joseph Emerson, of Wethersfield Conn. on the subject of Speculative Free Masonry; which report was accepted and adopted; and the same committee was authorised to procure the publication of the answer as soon as practicable, and to forward a copy of the same to Mr. Emerson."

The above is a true extract form the minutes of the Genesee Consociation at its session in Bergen, Jan. 6th 1829. *Attest.* SILAS PRATT.

Session of the Genesee Consociation at Brighton, Oct. 7th 1828.

"A printed letter from the Rev. Joseph Emerson of Wethersfield Conn. was read; in consideration of which, the following resolution was adopted, viz:—That in our opinion, this letter addressed so particularly and exclusive to this body, calls for a full and explicit answer in justification of the resolution complained of in the letter; for if we have erred, the letter does not convince us of our error; and if we are right, the cause of truth and the purity of the Christian ministry requires a more ample discussion of the question for the purpose of counteracting the unfavourable constructions upon our resolutions. And if by means of this temperate and public discussion of the subject, we may be convinced of any considerable error, we are ready to rescind our resolutions. Therefore Resolved, that Messrs. Kendric, Pratt and Raymond, Ministers, and Messrs. Joseph Bloss of Brighton, Abijah Gould of Henrietta, Theodore Ingersol of Ogden, Abel C. Ward of Bergen, and Deacon Morse of Stafford, be a committee to answer said letter as soon as practicable, and that they give Mr. Emerson immediate notice that his letter has been received and is under consideration, and that a Reply will be prepared as soon as practicable."

A true extract from the minutes.

Attest. SILAS PRATT, *Clerk*

NAMES OF MEMBERS.

Rev. John Taylor, Mendon,
" Jones, do
James Saxton, do
Rev. Wm. P. Kendrick, Shelby Orleans co.
Rev. Milton Huxley, Stafford Genesee co.
Deacon Morse, " "
Rev. Jabez Spicer, N. Penfield Monroe co.
" Silas Pratt, Brighton,
Abel C. Ward, Bergen, Genesee co.
Ezra Coon, Byron, Genesee co.
Rev. Elihu Mason, Bergen "
Rev. Herman Halsey, Bergen Genesee co.
Deacon Joseph Bloss, Brighton Monroe co.
Abijah Gould, Henrietta "
Theodore Ingersoll, Ogden, "
Rev. E. Raymond, N. Bristol, Ontario co.
Rev. Julius Steel, East Bloomfield "
Rev. John F. Bliss, Gainsville, Genesee co.

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EXTRACTS

FROM THE

MINUTES

OF THE

ACTS AND PROCEEDINGS

OF THE

ASSOCIATE REFORMED SYNOD,

MET AT PHILADELPHIA,

May 30, 1798;

AND CONTINUED BY ADJOURNMENTS.

Published by Order of Synod.

NEW-YORK:

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1798.

An ACT

CONCERNING

FAITH AND JUSTIFICATION.

THE Miniſters and Elders, in Synod aſſembled, finding that dangerous errors are entertained and propagated, concerning the doctrines of ſaving faith, and of juſtification, feel it their duty to declare, and by this act they do declare, what they conceive the holy ſcriptures to teach on theſe important points, chiefly as they are, at preſent, perverted or oppoſed.

I. *Of the* APPROPRIATION *and* ASSURANCE *of faith.*

Faith, in its general idea, is aſſent to, and reliance on, teſtimony. Its peculiar character muſt ariſe from the teſtimony on which it is founded. That divine faith, therefore, by which alone ſinners are ſaved, muſt be an aſſent to, and reliance on, the Divine teſtimony as exhibited in the written word. The goſpel is expreſſly termed the RECORD or TESTIMONY *which God gave of his Son*; and faith a BELIEVING of this record. 1 John v. 10. In perfect harmony with the ſcriptures, its general character,

its ſpecial office, and its true and only warrant, are comprehended in the conciſe and correct definition of the ſhorter catechiſm. "*Faith in Jeſus Chriſt is a ſaving grace, whereby we receive and reſt upon him alone for ſalvation, as he is freely offered to us in the goſpel.*"

1. In its general character which it has in common with other benefits of the covenant, it is ſaid to be a SAVING GRACE.

A *grace*, or a free gift; an unmerited favour. '*It is the* GIFT *of God*;* and that both in its principle and in its exerciſes. Chriſtians *believe even as the Lord* GIVETH *to every man.*† And it is he who *deals, out to every man the* MEASURE *of faith.*‡

A *grace*—being purchaſed for us by Chriſt's precious blood, and freely beſtowed on us for his ſake. *It is given unto us* IN THE BEHALF OF CHRIST, *to believe on him.*§

A *grace*—becauſe it is wrought in the heart of a ſinner by the free Spirit of God, through the inſtrumentality of the word. For this reaſon he is called *the* SPIRIT OF FAITH;‖ and the people of God *believe according to the working of* HIS MIGHTY POWER, *which*, by the Spirit, *he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places.*¶ And this faith, ſo produced, *cometh by hearing, and hearing by the* WORD OF GOD.**

This faith *ſaves*. As its origin is grace, ſo its

* Eph. ii. 8. † 1 Cor. iii. 5. ‡ Rom. xii. 3. § Phil. i. 29.
‖ 2 Cor. iv. 13. ¶ Eph. i. 19, 20. ** Rom. x. 17.

iſſue is ſalvation from ſin and from wrath, both here and hereafter. *He that believeth* SHALL *be ſaved*;* *he* HATH *everlaſting life*,† *and ſhall* NOT COME *into condemnation*;‡ but *ſhall receive the end of his faith, even the ſalvation of his ſoul.*§

2. The *ſpecial office* of faith is to RECEIVE, AND REST UPON CHRIST ALONE FOR SALVATION. But, in order to have juſt views of this part of the ſubject, we are previouſly to conſider the *true and only warrant of faith*, which is THE FREE OFFER OF CHRIST TO US IN THE GOSPEL.

All that is neceſſary for elucidating this point may be ſummed up in the following propoſitions.

1*ſt*. God hath made a *grant* of his Son Jeſus Chriſt, as an all-ſufficient Saviour, to a loſt and periſhing world. He hath not merely revealed a general knowledge of him, but has directly and ſolemnly *given* him to ſinners, as ſuch, that they may be ſaved. *God ſo loved the world that he* GAVE *his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.*‖

2*dly*. This gift is *abſolutely free*; independent, in every poſſible manner, on the worthineſs or good qualities of men. This is eſſential to the very nature of his gift. Redemption *through the blood of Chriſt is according to the riches of his grace.*¶ *It is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave the chief of ſinners.***

* Mark xvi. 16. † John vi. 47. ‡ John v. 24. § 1 Pet. i. 9.
‖ John iii. 16. ¶ Eph. i. 7. ** 1 Tim. i. 15.

3dly. This gift is indiſcriminately to all the hearers of the goſpel, and to every one of them in particular. *Unto* US *a child is born; unto* US *a Son is given.** *The word is nigh* THEE, *even in* THY *mouth, and in* THINE *heart; that is, the word of faith which we preach: That if* THOU *ſhalt confeſs with thy mouth the Lord Jeſus, and ſhall believe in thine heart, that God hath raiſed him from the dead,* THOU *ſhalt be ſaved.*† No ſins, however enormous or aggravated, place any ſinner beyond the reach of this liberal grant. The very terms in which it is conveyed ſuppoſe the objects of it to be unbelieving, unrighteous, and even obſtinate in tranſgreſſion. *God gave his only begotten Son, that whoſoever* BELIEVETH *on him might not periſh*; manifeſtly implying, that they to whom he is given are unbelievers. The Lord Chriſt, whoſe invitations to ſinners muſt be grounded on the Father's gift of him as the covenant of the people, thus addreſſes them: *Hearken unto me,* YE STOUT-HEARTED, *that are* FAR *from righteouſneſs; behold, I bring near my righteouſneſs.*‡

The Saviour thus given, God hath made it the duty of every one who hears the goſpel to accept, that he may be ſaved: and he cannot reject the gift but at the peril of his ſoul. *This is the* COMMANDMENT *of God, that we ſhould believe on the name of his Son Jeſus Chriſt.*§

Now, the divine command requiring all the hearers of the goſpel to receive the Lord Jeſus for ſalva-

* Iſ. ix. 6. † Rom. x. 8, 9. ‡ Iſ. xlvi. 12, 13. § 1 John iii. 23.

tion, it is manifeſt, that he is freely given, in the goſpel offer, to every one of them in particular. Moreover, all the hearers of the goſpel are either believers or unbelievers. That Chriſt was offered to believers is evident from the fact, that they have received him, and are ſaved by him. And that he is offered to unbelievers is no leſs evident, becauſe they will be condemned for their unbelief. *He that believeth not is condemned already, becauſe he hath not believed in the name of the only begotten Son of God.** But the righteous Lord, who loveth righteouſneſs, will not condemn ſinners for rejecting an offer which was never made.

From all this it reſults, that God hath laid, in his word, a firm foundation for the faith of ſinners —that they have his own *warrant*, and therefore a perfect *right*, to take the Lord Jeſus, in all his grace and fulneſs, for their own ſalvation *in particular*.

Now, as ſaving faith muſt correſpond both with the warrant of the divine teſtimony, and with the right to an offered Saviour which that warrant creates, it is properly aſſerted to be A RECEIVING *and* RESTING *upon Chriſt alone for ſalvation*, AS *he is freely offered to us in the goſpel.*

It is to be carefully noted, that the true and only object of faith is the Lord Jeſus Chriſt himſelf, ſet forth and given to ſinners *as ſuch*, in the free promiſe of the goſpel: and that, in believing, we receive and reſt upon HIM, and upon him *alone*, in all thoſe relations, for all thoſe ends, and in that manner

* John iii. 18.

which the divine teſtimony exhibits, and thus *ſet to our ſeal that God is true.*

This *receiving* of Chriſt, and *reſting* upon him, are uſually termed the APPROPRIATION and ASSURANCE of faith. By the former we take the Lord Jeſus, who is ours in the general grant, to be ours in perſonal poſſeſſion. By the latter, we truſt in him that we ſhall be ſaved; believing, that whatever he did for any of the human race, he did for *us*; and that whatever God hath promiſed to his people, ſhall be performed unto *us*. Theſe are not to be conſidered as different acts, but as eſſential properties, of the grace of faith. And that they are eſſential to it, is moſt demonſtrable.

Firſt, then; *Appropriation* of the Lord Jeſus to ourſelves, for our own ſalvation in particular, is eſſential to ſaving faith—For,

1. Without ſuch an appropriation faith could not anſwer to its warrant in the divine teſtimony; which, as hath been proved, tenders Chriſt to every one in particular; nor to the authority of the divine command, which requires every one in particular to take him thus tendered.

2. Without ſuch an appropriation there would be no material difference between the faith of God's people, and that of hypocrites or devils. Both may believe, in general, that Chriſt died for ſinners; that God is in him, reconciling the world unto himſelf; that he is able to ſave ſinners, and that many ſhall be ſaved by him. Mere aſſent to the abſtract truth of the goſpel does not and cannot imply any complacency or intereſt in the ſalvation which it reveals. But

that faith which may be found in the devils and the damned can, in no ſenſe, be *ſaving* faith.

3. The condemnation of the law is particular. *Curſed is* EVERY ONE *that continueth not in all things which are written in the book of the law to do them.** When the Holy Ghoſt convinces of ſin, the ſinner ſees himſelf, in particular, ſhut up under the curſe. "THOU *art the man*," ſays the violated law. "*I am the man*," replies his awakened conſcience. Nor is it poſſible that he ſhould have peace or ſafety till the blood of Chriſt purge his conſcience, and he, for himſelf, be delivered from the curſe. Therefore, if there were not, in believing, a particular application of Chriſt to the ſoul, the curſe of the law would be more efficacious to deſtroy than the blood of Chriſt to ſave.

4. Salvation is particular. A ſentence of juſtification muſt paſs upon, and a work of ſanctification be wrought in, *every one* who ſhall ſee the kingdom of God. But juſtification, and ſanctification, and whatever elſe belongs to the ſalvation of the goſpel, flow unto us only in and through Chriſt Jeſus. And as we receive his benefits in believing; as they cannot be ſeparated from himſelf; and as they are all communicated by particular application to our ſouls, it is evident that the faith which embraces him, and with him his benefits, is a faith of particular appropriation. HE *is made of God unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.*†

* Gal. iii. 10. † 1 Cor. i. 30.

5. The experience of God's people, as it is described in his word, proves that their faith is an appropriating faith. Whether they rejoice in the light, or mourn under the hidings of his countenance, they equally claim him as *their* God, even their *own* God. *I will love thee, O Lord,* MY *ſtrength. The Lord is* MY *rock, and* MY *fortreſs, and* MY *deliverer;* MY *God,* MY *ſtrength, in whom I will truſt;* MY *buckler, and the horn of* MY *ſalvation, and* MY *high tower.** *Thou art the God of* MY *ſtrength: Why doſt thou caſt me off? Why go I mourning becauſe of the oppreſſion of the enemy? O ſend out thy light and thy truth—Then will I go—unto God* MY *exceeding joy: Yea, upon the harp will I praiſe thee, O God,* MY *God.*†

6. The ſcripture continually aſcribes this appropriation to faith. It is illuſtrated by figures, than which nothing can more ſtrongly mark its appropriating quality. It *receives* the Lord Jeſus, as a gift‡—*puts him on,* as a garment§—*flees to him,* as a refuge—*lays hold* of him, as a hope‖—*claims him,* as a portion¶—*feeds upon him,* as the living bread which came down from heaven.** This, indeed, is the very life of a believer's ſoul; the fountain of his hope, his peace, his conſolation, that Chriſt is *his* Saviour, and God, in Chriſt, *his* covenant-God.

Secondly. In believing, we not only appropriate the Lord Jeſus to ourſelves; but are perſuaded, that whatever he did for the ſalvation of ſinners he did

* Pf. xviii. 1, 2. † Pf. xliii. 2, 3, 4. ‡ John i. 12. § 2 Rom. xiii. 14.
‖ Heb. vi. 18. ¶ Lam. iii. 24. ** John vi. 51.

for *us*: and that whatever God hath promiſed to his people, ſhall be performed to *us*. This perſuaſion is the *aſſurance* of faith, and is inſeparable from it.

1. Faith, being an aſſent to, and reliance on, teſtimony, reſpects nothing but the veracity of the teſtifier. It is this which diſtinguiſhes it from all other principles, and which is eſſential to every kind of it, in every degree, and under every circumſtance. Now the teſtimony of the living God hath ſet forth the Lord Jeſus as a propitiation through faith in his blood. There can be no medium between receiving him by faith, and rejecting him by unbelief: and in believing, we can believe nothing but what God hath teſtified, becauſe this is the ſole ground of our faith. But he hath teſtified, that whatever Chriſt did as a Saviour, he did for them who receive him; and that, to them, and every one of them, all the exceeding great and precious promiſes ſhall certainly be accompliſhed. I cannot, therefore, caſt my ſoul upon Chriſt for ſalvation, without believing the divine teſtimony: and this aſſures me that, as a believer, I, in particular, ſhall be ſaved; ſo that my faith, correſponding with God's teſtimony, neceſſarily includes a perſuaſion of my own ſalvation in particular.

2. In the ſcripture, faith is uniformly oppoſed to doubting. *If ye have faith, and* DOUBT *not.** *O thou of* LITTLE FAITH, *wherefore didſt thou* DOUBT?† *If a man lack wiſdom, let him aſk of God—but let him aſk in* FAITH, NOTHING WAVERING;‡ but doubt-

* Matt. xxi. 21. † Matt. xiv. 31. ‡ James i. 5, 6.

ing being the want of aſſurance, and being the reverſe of faith, aſſurance is neceſſarily of the eſſence of faith.

3. The teſtimony of God's word to this property of faith is clear and deciſive. It forms the chief part of the definition which the Holy Ghoſt has given. *Now faith is the ſubſtance of things hoped for; the* EVIDENCE *of things not ſeen.** We are exhorted to *draw nigh* to the holieſt of all, *with true hearts, and in the* FULL ASSURANCE *of faith.*† Where the truth contended for is doubly eſtabliſhed, (1.) By direct aſſertion; "*The* ASSURANCE *of faith,*" i. e. the aſſurance which belongs to faith; or elſe the expreſſion is deſtitute of meaning. (2.) By allowing degrees in this aſſurance—"*the* FULL *aſſurance of faith.*" Which implies the exiſtence of the aſſurance itſelf: for a thing which has no being cannot have degrees of being. Theſe paſſages alone, and eſpecially in connection with others, which repreſent faith as *building* on Chriſt the foundation‡—*truſting* in him§—*reſting*‖ and *leaning*¶ on him, do fully prove that aſſurance is of the nature of faith.

4. The fruits of faith do alſo beſpeak aſſurance. Believers have peace in their conſciences—they are freed from the dominion of ſin—they overcome the world—they receive from the fulneſs of Chriſt Jeſus—they mind the things of the ſpirit, &c. All

* Heb. xi. 1. The original word rendered "evidence," ſignifies demonſtration,—argument which forbids reply.

† Heb. x. 22. ‡ Eph. ii. 20. § Eph. i. 12, 13.

‖ Pſ. xxxvii. 7. ¶ Song. viii. 5.

theſe bleſſings are the ſubject of promiſe, and are enjoyed only in the way of believing the promiſe. But how can he believe the promiſe who has no *confidence* in it? and how can a ſinner have relief from the terrors of the law? how can his enlightened conſcience be pacified? much more, how can he walk in newneſs of life, unleſs he be perſuaded that he, in particular, is reconciled to God; that he, in particular, ſhall be ſaved; and unleſs he repoſe his ſoul upon the faithfulneſs of God in Chriſt, who hath promiſed to do to him and for him far more abundantly than he can aſk or think?

Againſt this doctrine of faith, it cannot be juſtly objected, "that it requires every one who hears the "goſpel to believe that Chriſt died for him in par- "ticular, and thus terminates in the error of univer- "ſal redemption."

This conſequence is avoided by a very plain and important diſtinction between faith as a *general duty*, and as a *ſpecial grace*. As a general duty, it is to believe aſſuredly on the teſtimony of God, who cannot lie, that Chriſt Jeſus is freely given, in the goſpel offer, to me in particular; and to take him to myſelf, as the Father's gift, for my own particular ſalvation; perſuaded, in thus receiving him, that I ſhall be ſaved. It is this receiving of Chriſt which converts the indefinite promiſe of ſalvation to believers, into a promiſe of ſalvation to me in particular; and without this appropriation of Chriſt, none have a right to conclude that he died for them, and that they ſhall be ſaved.—As a ſpecial grace, faith does actually receive the Lord Jeſus, and thus binds

the divine faithfulneſs to the particular ſalvation of him who believes: ſo that he may warrantably ſay, and ought to be perſuaded, and, in ſome meaſure, is perſuaded, that whatever Chriſt did for ſinners, he did for *him*; and whatever God hath promiſed to his people, ſhall be accompliſhed to *him*.

Nor can it be objected, that "this doctrine of faith, repreſenting true believers as at all times undoubtedly aſſured of their own gracious ſtate, is inconſiſtent with chriſtian experience, and with the encouragements held forth in ſcripture to thoſe who labour under doubts and fears; and tends to make ſad the hearts of thoſe whom God hath not made ſad."

The queſtion is not concerning a believer's opinions of his ſtate, which are influenced not only by his faith, but by his feelings, by temptations, by corruptions, and eſpecially by unbelief; but concerning the nature of his faith itſelf. That this is ſometimes ſtrong, ſometimes weak; yea, ſo weak that he cannot diſcern its operations, and even diſputes its exiſtence, is moſt certain. But faith he has notwithſtanding. His being unconſcious of it at the time, does no more prove the want of it, than unconſciouſneſs of the vital motions of the body proves a ſtate of death. Though his faith be ſmall as a grain of muſtard ſeed, and feeble as the firſt motion of embryo-life, it is eſſentially the ſame with the branching tree, and with the active energy of a perfect man. It is, therefore, as really oppoſed to every kind of doubting in its fainteſt, as in its moſt vigorous exerciſe. The difference lies only in degree,

Doubting believers there are; but doubting faith there cannot be. In ſo far as a believer doubts, he is under the power of unbelief; for be his darkneſs and his fears what they may, they prevail exactly in the ſame proportion as his faith fails. A doubting faith, then, is equivalent to an unbelieving faith; or, which is the ſame thing, a believing unbelief. But this is a contradiction. It is, therefore, undeniable, that, in the midſt of conflict and dejection, the believer does, and cannot but truſt, and that for himſelf, in the mercy and faithfulneſs of his covenant-God. This is evinced to others, and may be evinced to the ſatisfaction of his own ſoul, by his clinging to the Lord Chriſt as his only hope; and by his horror at the thought of relinquiſhing his claim to the promiſes, and to the living God as his portion. Poor as he may call his hope, he would not barter it for millions of worlds. This beſpeaks a truſt, and that not a ſlender one, in the Lord's promiſe, in Chriſt, for perſonal ſalvation; and this truſt is preciſely the aſſurance aſſerted as eſſential to ſaving faith.

It would greatly conduce to clear views of this ſubject, were the diſtinction between the aſſurance of *faith*, and the aſſurance of *ſenſe*, rightly underſtood and inculcated. When we ſpeak of aſſurance as eſſential to faith, many ſuppoſe we teach that none can be real chriſtians who do not *feel* that they have paſſed from death unto life; and have not unclouded and triumphant views of their own intereſt in Chriſt, ſo as to ſay, under the *manifeſtations* of his love, "my beloved is mine, and I am his." But

God forbid that we ſhould thus offend againſt the generation of his children. That many of them want ſuch an aſſurance, may not be queſtioned. This, however, is the aſſurance, not of faith, but of ſenſe: and vaſtly different they are. The object of the former, is Chriſt revealed in the *word:* the object of the latter, Chriſt revealed in the *heart*—The ground of the former, is the teſtimony of God *without us:* that of the latter, the work of the Spirit *within us*—The one embraces the promiſe, looking at nothing but the veracity of the promiſer: the other enjoys the promiſe in the ſweetneſs of its actual accompliſhment—Faith truſts for pardon to the blood of Chriſt; Senſe aſſerts pardon from the comfortable intimations of it to the ſoul. By faith we take the Lord Jeſus for ſalvation; by ſenſe we *feel* that we are ſaved, from the Spirit's ſhining on his own gracious work in our hearts.

Theſe kinds of aſſurance, ſo different in their nature, are very frequently ſeparated. The aſſurance of faith may be, and often is, in lively exerciſe, when the other is completely withdrawn. "Zion ſaid, *my Lord hath forgotten me*; and the Spouſe, *my beloved had withdrawn himſelf, and was gone.*" "He may be a forgetting and withdrawing God to my feeling: and yet to my faith, *my* God, and *my* Lord ſtill." This caſe is accurately deſcribed by the prophet. *Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God.** Here

* Iſ. l. 10.

the believer, one who *fears the Lord*, is ſuppoſed to be abſolutely deſtitute of ſenſible aſſurance; for he *walks in darkneſs, and has no light*; yet he is required to exerciſe the aſſurance of faith, by TRUSTING *in the Lord, and ſtaying upon* HIS *God.*

Seeing, therefore, that the ſcriptures teach, that there is, in ſaving faith, a ſpecial appropriation of the Lord Jeſus Chriſt to the ſoul, with a perſuaſion of its own particular ſalvation through him; and that this doctrine is in no wiſe contrary, but moſt conformable, to the experience of the Saints; the Synod do reject, and ſolemnly teſtify againſt the prevailing errors, that juſtifying faith does not neceſſarily contain an appropriation of Chriſt to ourſelves, as our own Saviour in particular; nor any aſſurance that we, in particular, ſhall be ſaved; but merely a belief and perſuaſion of God's mercy in Chriſt, and of his ability and willingneſs to ſave thoſe who come unto God through him. And the Synod do warn their people againſt the principles herein condemned, as contrary to the faith of God's elect; as tending to encourage, in ſinners, a lying hope, founded on a general aſſent to the truth of the goſpel; and to mar, inſtead of promoting, the growth and conſolation of believers.

II. *Of* JUSTIFICATION.

Juſtification, being the reverſe of condemnation, expreſſes a change, not of perſonal qualities, but of relative ſtate. For, as condemnation does not make the ſubjects thereof wicked, ſo juſtification does make them holy. But as the former is a ſentence, according to law, declaring a perſon unrighteous, and adjudging him to penalty; ſo the latter is a ſentence, according to law, acquitting him from guilt, and declaring him righteous. In juſtifying ſinners, the Moſt High God, as an upright moral Governor, paſſes a ſentence *wherein he pardoneth all their ſins, and accepteth them as righteous in his ſight.* For he *forgiveth all their iniquities*,* and *makes them accepted in the beloved.*†

This juſtification is an *act*; and is, therefore, completed at once. It is neceſſarily an *act*, becauſe it is a legal ſentence; and an act cannot be progreſſive: this is the property of a *work*.

The origin of juſtification is the ſovereign grace of God—We are *juſtified freely by his grace.*‡

The meritorious cauſe of it; that which renders it meet and right for God to abſolve the ſinner from the curſe, and receive him into favour; and on account of which he is juſt in juſtifying, is the righteouſneſs of the Lord Jeſus, conſiſting of his whole obedience to the law, both in its precept and penalty. *We have redemption through his blood:*§ *and by his obedience many are made righteous.*‖

* Pſ. ciii. 3. † Eph. i. 6. ‡ Rom. iii. 24.
§ Eph. i. 7. ‖ Rom. v. 19.

This righteouſneſs is conveyed to us by *imputation*; that is, is placed to our account as really and effectively as if it had been accompliſhed in our own perſons. He was *made under the* law; *ſo* under it, as to become SIN *for us, though he knew no ſin, that we might be made the* RIGHTEOUSNESS OF GOD *in him*;* i. e. as our ſin being charged on him, is ſuſtained, in law, as a ſufficient reaſon for exacting from him, in our name, full compliance with all the demands of juſtice; ſo that compliance, which is his righteouſneſs, being imputed unto us, is ſuſtained, in law, as a ſufficient reaſon for acquitting us, in his name, from guilt, and conferring on us a title to everlaſting life. *The Lord hath laid upon him the iniquity of us all*; and, therefore, *by his ſtripes we are healed*.†

With the imputation of the Surety's righteouſneſs, on the part of God the Judge, there is neceſſarily connected the cordial reception of it on our part. This is done by faith, the faith of the operation of God. It is in believing on the Lord Jeſus, or, as has already been explained, accepting him, for righteouſneſs; on the divine warrant, that our *perſons* are releaſed from the curſe, and we are *perſonally* inſtated in the right to the inheritance. In this ſenſe, and in this only, does faith juſtify; not as being, in any poſſible form or degree, our juſtifying righteouſneſs; but ſimply as it embraces the righteouſneſs of the Surety, to the entire excluſion of our own. So ſpeaks the ſcripture: We are *juſtified by faith*;‡ only as it is *faith in his blood*.§

* 2 Cor. v. 21. † If. liii. 5, 6. ‡ Rom. v. 1. § Rom. iii. 24.

Hence it is apparent, that perſonal juſtification takes place at the moment of believing, and not before. But as this part of the doctrine of juſtification has been recently and boldly denied within the bounds of the Synod, they judge it their duty briefly to confirm it, and to bear their teſtimony againſt the contrary error.

1. It is not righteouſneſs as *imputed* merely, that juſtifies; but as *received* alſo. On this the ſcriptures lay particular ſtreſs. *As many as* RECEIVED *him, to them gave he power to become the ſons of God*; which receiving is immediately explained by *believing on his name.** No righteouſneſs can juſtify me at the bar of juſtice, unleſs I am warranted, in law, to plead it as my own. It is palpably abſurd to plead a righteouſneſs which I reject. The very plea ſuppoſes that the righteouſneſs is mine, and that I truſt in it. Now, the righteouſneſs of Chriſt is not mine in poſſeſſion till I accept it as the Father's gift; which I do in believing. Before believing, therefore, I have no righteouſneſs to oppoſe to the claims of the law, and, conſequently, neither am, nor can be, juſtified. It will not be queſtioned that the Lord never imputes righteouſneſs to thoſe who never believe; and that he always beſtows the grace of faith on thoſe to whom he imputes righteouſneſs. And this demonſtrates that there ſubſiſts ſuch a connection between imputation on his part, and faith on ours, that without the latter, the former could not produce its effect. But that effect is our

* John i. 12.

juſtification; therefore juſtification cannot take place before believing.

2. The law applies its curſe to the perſon of every ſinner in particular; and its terror to the conſcience of every convinced ſinner in particular.

That the goſpel, as the miniſtration of righteouſneſs, may be directly oppoſed to the law, as the miniſtration of condemnation; and that its effect may completely deſtroy the effect of the law's curſe, it is neceſſary that there be a particular application of righteouſneſs to the perſon of the ſinner; and that the peace-ſpeaking blood of Jeſus be particularly applied to his conſcience. Both are aſſerted in the ſcripture. Believers are *elect according to the foreknowledge of God, the Father, through* SPRINKLING *of the blood of Jeſus Chriſt*;* which *purges their conſcience from* DEAD WORKS.† But it has been ſhewn under the preceding head, that it is faith which appropriates the Lord Chriſt in his ſaving benefits. And as there is no juſtification before he be thus appropriated, there can be none before believing.

3. The ſcriptures divide the hearers of the goſpel into believers and unbelievers; and pronounce upon them ſentences according to their reſpective characters. He that *believeth is not condemned*;‡ *he is juſtified from all things*;§ *he hath everlaſting life.*‖ While *he that believeth not, is condemned already, and the wrath of God* ABIDETH *on him.*¶

* 1 Pet. i. 2. † Heb. ix. 14. ‡ John iii. 18.
§ Acts xiii. 39. ‖ John iii. 36. ¶ Ver. 18, 36.

Till the ſinner believe, he is an unbeliever. And as long as he continues ſo, he is in a ſtate of condemnation; the wrath of God *abideth* on him. Juſtification, therefore, before believing, is impoſſible; it exhibits a monſter which the bible cannot know—*a juſtified unbeliever.* It includes the revolting abſurdity of a man's being, at the ſame time, and in the ſame reſpects, both acquitted and condemned; both in a ſtate of favour and in a ſtate of wrath; at once a partaker of Chriſt, and an heir of hell.

However plain and peremptory the ſcriptural doctrine on this point, there are not wanting ſome to corrupt and oppoſe it, by teaching, not only that juſtification precedes believing, but that the elect were juſtified from eternity.

If nothing more were meant than that the Lord, from eternity, *purpoſed* to juſtify his elect through the righteouſneſs of their head, Jeſus Chriſt; and that this gracious purpoſe or decree infallibly ſecures their juſtification in time, it would be a glorious truth. Though to call this *juſtification*, when it is, in fact, the ſame with *election*, would be a ſtrange abuſe of terms; and would engender an idle and unedifying ſtrife of words. But it is contended, that juſtification, ſtrictly and properly ſpeaking, is eternal: That Jehovah having, from eternity, accepted the ſuretyſhip of the Son, accepted, and therefore juſtified, the elect in him: that as his will to elect, is election, ſo his will to juſtify, is juſtification: that this being eternally an *immanent* act of the divine mind, is the true juſtification: that the

tranſient act, which paſſes, in time, on the perſon of a ſinner, and which we ſtyle juſtification, is only an intimation to his conſcience of what was done in eternity: and that the proper buſineſs of faith is not to juſtify, but to impart to the believer a clear manifeſtation, and a comfortable ſenſe, of his eternal juſtification.

How contrary all this is to the nature of things, to the teſtimony of God's word, and to the experience of his people, may be eaſily demonſtrated.

1. Juſtification, being the ſentence of God the Judge, acquitting the ſinner from guilt, and pronouncing him righteous, according to the tenor of the moral law, neceſſarily implies both the exiſtence of the law, and the breach of it by the perſon juſtified; neither of which can conſiſt with the doctrine of eternal juſtification.

2. If, as is alledged, the will to juſtify is juſtification, as the will to elect is election, it is certain, that the will to create is creation; the will to ſanctify, ſanctification; the will to ſave, ſalvation; ſo that men were created, ſanctified, ſaved from eternity.

That ſanctification is a change of perſonal qualities, and juſtification of legal relations, will neither alter the queſtion, nor remove the difficulty. For juſtification as neceſſarily ſuppoſes the exiſtence of the relations affected by it, as ſanctification does the exiſtence of the perſon ſanctified. Both theſe bleſſings impart a real and glorious change; only the ſubject of the latter is a ſinner's perſon, and of the former, his ſtate. Beſide, condemnation affects only legal relations; and if the will to juſtify is juſ-

tification, the will to condemn muſt be condemnation; ſo that mankind were condemned from eternity; that is, eternally before the covenant, for the breach of which they were condemned, had any being: or elſe the covenant with Adam was as eternal as the covenant with Chriſt; i. e. was made with Adam an eternity before he was created.

3. If the elect were juſtified from eternity in virtue of their being from eternity in Chriſt, by covenant repreſentation, it muſt follow, either that they never were in Adam as a head of condemnation; or elſe that they were condemned in Adam after their juſtification in Chriſt; becauſe the latter was from eternity, and the former only in time; for it is evident that they could not be condemned in Adam, before he fell under condemnation himſelf. But both theſe propoſitions are moſt repugnant to every principle and declaration of the ſcripture.

4. The elect could not be eternally juſtified in Chriſt their ſurety, becauſe the ſurety himſelf was not thus juſtified. As the God-man, he was made under the law, both in its precept and penalty, nor was he diſcharged till he had ſatisfied both to the uttermoſt. God was firſt *manifeſted in the fleſh*, then *juſtified in the ſpirit*.* This is uſually called the *virtual* juſtification of the elect: by which muſt be underſtood, that in the obedience and death of the Lord Jeſus a foundation was laid for their pardon and acceptance, ſo that God might be juſt in juſtifying them, and the promiſe thereof made ir-

* 1 Tim. iii. 16.

reverſibly ſure to them as the ſeed. But that this was not their own proper juſtification, is clear from the example of thoſe who, by faith in the Saviour to come, were juſtified *before* his appearing to put away ſin by the ſacrifice of himſelf.

5. If the elect were juſtified from eternity, and, of courſe, came juſtified into the world, it is undeniable that every elect perſon is regenerated and ſanctified from the womb; or elſe that juſtification and ſanctification may be and often are ſeparated: ſo that a perſon in favor with God, and an heir of life, may, notwithſtanding, be for years, and ſcores of years, under the dominion, and wallowing in the filth, of ſin. The former is contrary to notorious fact; and the latter, exploding ſanctification as the neceſſary concomitant and teſt of juſtification, deſtroys our Lord's rule, that *the tree is known by its fruit.**

6. The notion of eternal juſtification overthrows the whole doctrine of the ſcripture concerning the office of the grace of faith. This is, pre-eminently, to receive Chriſt Jeſus the Lord, as Jehovah our righteouſneſs; for *he is made of God unto us—righteouſneſs*;† and *with the heart man believeth unto righteouſneſs.*‡ But if the uſe of faith be merely to *manifeſt* our eternal juſtification, it can in no ſenſe be ſaid to *receive* Chriſt for righteouſneſs, which implies, that previouſly the perſon exerciſing it had none. In addition to which it is obvious, according to this ſcheme,

* Matt. xii. 23. † 1 Cor. i. 30. ‡ Rom. x. 10.

1*ſt*. That faith can no otherwiſe juſtify than works; becauſe holineſs being the effect of cleanſing by the blood of Chriſt, manifeſts our juſtification; yet the ſcriptures attribute juſtification to faith, and poſitively deny it to works.

2*dly*. That no perſon can be a believer who has not a comfortable ſenſe of his juſtification; for faith *manifeſts* it; and he loſes his faith as often as he loſes the *manifeſtation* of his juſtification; ſo that there are either no believers in the world, or elſe men are believers or unbelievers, as their comfortable ſenſe of their juſtification comes and goes.

3*dly*. That no ſinner can be called by the miniſtry of the word to believe, or be condemned for unbelief. Not to believe; becauſe the uſe of faith being to manifeſt juſtification, the call, if general, muſt be addreſſed to many who never were, and never will be, juſtified; and, therefore, have no juſtification to be manifeſted; and if reſtricted, muſt be grounded on election; the objects whereof no man knows, or can know. Nor could any be condemned for unbelief; for faith, not being a receiving of Chriſt for juſtification, but only manifeſting our eternal juſtification, embraces no offer; and, therefore, unbelief, which is the reverſe of faith, rejects none; and if ſinners be condemned for their unbelief, they will be condemned for a non-manifeſtation of what never exiſted.

7. The people of God, when enabled at firſt to believe, never do it as *already juſtified*; but feeling themſelves accurſed and periſhing ſinners, ſhut up under the moſt righteous condemnation of the law,

flee to the Lord Jeſus, that they *may be* pardoned, and *may be* ſaved from the wrath to come. Theſe views are abſolutely inconſiſtent with the idea and the doctrine of eternal juſtification. To ſay that they are erroneous, ſeeing the elect ſinner was eternally juſtified, though he does not know it, is, on the matter, to ſay that the Holy Ghoſt fills his people with groundleſs terrors, and leads them to lying exerciſes; for it is he who convinces them of ſin, by applying to their conſciences both the precept and the curſe of the law. Nor will it be any relief to plead, that the elect conſidered as in Chriſt are juſtified; but conſidered in Adam, are children of wrath; for this not only ſilences the challenge of the apoſtle, *Who ſhall lay* ANY THING *to the charge of God's elect?* but ſuppoſes them to remain under the very condemnation from which juſtification in Chriſt was intended to deliver them. And as, on this plan, there is no inconſiſtency *now* between their being juſtified in Chriſt, and, at the ſame time, condemned in Adam, there can be none at any future period: ſo that the elect may continue to all eternity, in the heavens, in the preſence, and in the enjoyment of God,—children of wrath!

From this pernicious tenet, as from a root of bitterneſs and poiſon, ſpring many noxious errors, which, at various times, have infected the church of Chriſt, and which a regard to her ſpiritual health has compelled the Synod, however reluctant in ſeverity, to aim at extirpating from their bounds. Hence the infatuated notions, that Chriſt is offered in the goſpel to the elect only—that miniſters have

nothing to do with the reprobate—that the immediate duty of the hearer of the goſpel is to believe, firſt of all, his perſonal election to eternal life—that one may be for a ſeries of years in a gracious ſtate, without knowing it, or bringing forth the fruits of grace, and yet ought not to queſtion it; with other of a like nature and tendency; all of which do neceſſarily ariſe out of the doctrine of eternal juſtification.

The SYNOD do, therefore, bear this, their explicit and public TESTIMONY againſt it; and do ſolemnly warn and enjoin both miniſters and people under their care, as they regard the glory of the Lord Jeſus, and the welfare of their own ſouls, to diſcountenance it; and every one who, in any manner, inculcates it, as ſubverting the very foundations of the goſpel; leading ſinners to a falſe and ruinous confidence; and miniſtering powerful incentives to all ungodlineſs.

JOHN YOUNG, *Moderator.*
JOHN M'JIMSEY, *Clerk pro temp.*

An ACT

CONCERNING

THE KINGLY AUTHORITY OF THE LORD JESUS.

WHEREAS a principle has lately been propagated, highly derogatory to the Lord Jeſus, and hoſtile to the peace and proſperity of his church, "denying him the excluſive right to eccleſiaſtical "legiſlation," THE MINISTERS AND ELDERS, IN SYNOD ASSEMBLED, feel themſelves obligated to declare, they hereby do declare, their ſentiments on that ſubject.

Jeſus Chriſt is the only Lawgiver of his church; and to inveſt any man, or body of men, with legiſlative powers, is a daring infringement of his royal prerogative. It may not be unneceſſary to remark, that this authority, ſtrictly conſidered, belongs to *Him* as *Mediator*, was given to him of the Father, and is diſtinct from that underived, eſſential dominion, of which, as a Perſon in Jehovah, he is neceſſarily poſſeſſed.

That the Lord Jeſus is the only Lawgiver of his church, appears obvious from thoſe princely names by which he is uniformly exhibited in ſcripture. Thus he is emphatically called "the Prince

" of Peace;" " our Judge, our Lawgiver and " King;" a " King ſet" or appointed by Jehovah over his " holy hill of Zion;" " Ruler in Iſrael, " whoſe goings forth have been from of old, from " everlaſting;" that " one ſhepherd" raiſed up of the Father for Iſrael his ſpiritual flock; the " one " Lawgiver who is able to ſave and deſtroy." In theſe and other paſſages of ſcripture the Redeemer is not barely denominated chief Shepherd, Lawgiver, &c. denoting a mere pre-eminence of authority, but he is entitled that " one Shepherd" and " Lawgiver," undeniably evincing that legiſlative authority is his peculiar prerogative.

This doctrine is ſtill further confirmed by thoſe enſigns of ſupremacy by which the Redeemer is diſtinguiſhed. Long before his appearing in our world, it was foretold of Meſſiah, that " the go- " vernment ſhould be upon his ſhoulder;" that he ſhould ſit and rule upon his throne, and ſhould be a Prieſt upon his throne; " that the Lord God " would give unto him the throne of his Father " David; that he ſhould reign over the houſe of " Jacob forever." In conformity to theſe ancient predictions, Chriſt is afterwards ſet forth as poſſeſſing " all power in heaven and earth." " The Fa- " ther loveth the Son," ſays the Holy Ghoſt by the Evangeliſt John, " the Father loveth the Son, and " hath given all things into his hand." Theſe and ſimilar paſſages of ſcripture evidently hold forth the Lord Jeſus as the only Lawgiver of his houſe, and rebuke, as both arrogant and preſumptuous, all ſuch as claim any legiſlative power therein.

Connect with theſe another argument equally convincing in itſelf, and appropriate to the foregoing propoſition, that church officers are appointed only by Chriſt. It is his divine prerogative to raiſe up, qualify and eſtabliſh them in the church. He commiſſioned the diſciples to go into all the world, and preach the goſpel to every creature. "He gave ſome apoſtles, ſome prophets, ſome evan-"geliſts, and ſome paſtors and teachers, for the per-"fecting of the ſaints, for the work of the miniſtry, "for the edifying of the body of Chriſt." As the appointment of officers belongs peculiarly to him, in like manner the eſtabliſhment of all ſacred inſtitutions. No obſervance, however rational in its nature, or cunningly calculated to inſpire or aſſiſt devotion, is binding on the church, unleſs ſanctioned by the command, and enſtamped with the ſignature, of Zion's King. "To the law and to "the teſtimony, if they ſpeak not according to this "word it is becauſe there is no light in them." "In vain," is the challenge of his jealouſy; "in "vain do they worſhip me, teaching for doctrines "the commandments of men." Add to this, that ordinances are diſpenſed invariably in his name. Miniſters are only ambaſſadors for Chriſt. By authority derived from him "they hold the keys of "the kingdom of heaven, that whatſoever they "bind on earth is bound in heaven, and whatſo-"ever they looſe on earth is looſed in heaven." "I "have received of the Lord," ſays the apoſtle eſtabliſhing the venerable ordinance of *the ſupper*, "I "have received of the Lord that which I alſo de-

"livered unto you." Church cenſures are alſo adminiſtered agreeably to his appointment. Is the offending brother cut off from the communion of the faithful; or, upon his apparent repentance, reſtored to the privileges of the church? both are executed in the name and by the authority of Chriſt.

Theſe arguments, either ſeparately or unitedly conſidered, undeniably prove that the Lord Jeſus is the ſole Lawgiver in Zion, and that church officers are veſted with no other than executive or miniſterial powers. They are ſervants under Chriſt as their Maſter; they are diſciples of Chriſt as their Lord; they are only ſtewards of the myſteries of godlineſs. The Synod, therefore, embrace the preſent opportunity of teſtifying againſt the contrary opinion as unſcriptural; as highly degrading to the Great God our Saviour, and dangerous to the peace and order of his houſe: and hereby they publicly and ſolemnly warn the people under their inſpection againſt complying with the ſame.

JOHN YOUNG, *Moderator.*
JOHN M'JIMSEY, *Clerk pro temp.*

THE END.

SPEECH

OF

DANIEL WEBSTER,

ON THE SUBJECT OF

THE PUBLIC LANDS, &c.

DELIVERED

IN THE SENATE OF THE UNITED STATES,

JANUARY 20, 1830.

WASHINGTON:

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1830.

SPEECH.

THE following resolution, moved by Mr. FOOT, of Connecticut, being under consideration:

"*Resolved*, That the Committee on Public Lands be instructed to inquire and report the quantity of the public lands remaining unsold within each State and Territory, and whether it be expedient to limit, for a certain period, the sales of the Public Lands to such Lands only as have heretofore been offered for sale, and are now subject to entry at the minimum price. And, also, whether the office of Surveyor General, and some of the Land Offices, may not be abolished without detriment to the public interest; or whether it be expedient to adopt measures to hasten the sales, and extend more rapidly the surveys of the Public Lands."

Mr. WEBSTER, of Massachusetts, said, on rising, that nothing had been further from his intention, than to take any part in the discussion of this resolution. It proposed only an inquiry on a subject of much importance, and one in regard to which it might strike the mind of the mover, and of other gentlemen, that inquiry and investigation would be useful. Although, said Mr. W., I am one of those who do not perceive any particular utility in instituting the inquiry, I have, nevertheless, not seen that harm would be likely to result from adopting the resolution. Indeed, it gives no new powers, and hardly imposes any new duty on the committee. All that the resolution proposes should be done, the committee is quite competent, without the resolution, to do by virtue of its ordinary powers. But, sir, although I have felt quite indifferent about the passing of the resolution, yet opinions were expressed, yesterday, on the general subject of the public lands, and on some other subjects, by the gentleman from South Carolina, so widely different from my own, that I am not willing to let the occasion pass without some reply. If I deemed the resolution, as originally proposed, hardly necessary, still less do I think it either necessary or expedient to adopt it, since a second branch has been added to it to-day. By this second branch, the committee is to be instructed to

inquire whether it be expedient to adopt measures to hasten the sales, and extend more rapidly the surveys of the public lands.

Now, it appears, that, in forty years, Mr. President, we have sold no more than about twenty millions of acres of public lands. The annual sales do not now exceed, and never have exceeded, one million of acres. A million a year is, according to our experience, as much as the increase of population can bring into settlement. And, it appears, also, that we have, at this moment, sir, surveyed and in the market, ready for sale, two hundred and ten millions of acres, or thereabouts. All this vast mass, at this moment, lies on our hands, for mere want of purchasers. Can any man, looking to the real interests of the country and the People, seriously think of inquiring whether we ought not still faster to hasten the public surveys, and to bring, still more and more rapidly, other vast quantities into the market? The truth is, that rapidly as population has increased, the surveys have, nevertheless, outrun our wants. There are more lands than purchasers. They are now sold at low prices, and taken up as fast as the increase of people furnishes hands to take them up. It is obvious, that no artificial regulation, no forcing of sales, no giving away of the lands even, can produce any great and sudden augmentation of population. The ratio of increase, though great, has yet its bounds. Hands for labor are multiplied only at a certain rate. The lands cannot be settled but by settlers; nor faster than settlers can be found. A system, if now adopted, of forcing sales, at whatever prices, may have the effect of throwing large quantities into the hands of individuals, who, would, in this way, in time, become themselves competitors with the Government, in the sale of land. My own opinion has uniformly been, that the public lands should be offered freely, and at low prices; so as to encourage settlement and cultivation as rapidly as the increasing population of the country is competent to extend settlement and cultivation.

Every actual settler should be able to buy good land, at a cheap rate; but, on the other hand, speculation by individuals, on a large scale, should not be encouraged, nor should the value of all lands, sold and unsold, be reduced to nothing, by throwing new and vast quantities into the market, at prices merely nominal.

I now proceed, sir, to some of the opinions expressed by the gentleman from South Carolina. Two or three topics were touched by him, in regard to which he expressed sentiments in which I do not at all concur.

In the first place, sir, the honorable gentleman spoke of the whole course and policy of the Government towards those who have purchased and settled the public lands, and seemed to think this policy wrong. He held it to have been, from the first, hard and rigorous: he was of opinion, that the United States had acted towards those who had subdued the western wilderness, in the spirit of a step-mother: that the public domain had been improperly regarded as a source of revenue; and that we had rigidly compelled payment for that which ought to have been given away. He said we ought to have followed the analogy of other Governments, which had acted on a much more liberal system than ours, in planting colonies. He dwelt, particularly, upon the settlement of America by colonists from Europe; and reminded us, that their Governments had not exacted from those colonists payment for the soil: with them, he said, it had been thought, that the conquest of the wilderness was, itself, an equivalent for the soil, and he lamented that we had not followed that example, and pursued the same liberal course towards our own emigrants to the West.

Now, sir, I deny, altogether, that there has been any thing harsh or severe in the policy of the Government towards the new States of the West. On the contrary, I maintain, that it has uniformly pursued, towards those States, a liberal and

enlightened system, such as its own duty allowed and required, and such as their interests and welfare demanded. The Government has been no step-mother to the new States. She has not been careless of their interests, nor deaf to their requests; but from the first moment, when the Territories which now form those States were ceded to the Union, down to the time in which I am now speaking, it has been the invariable object of the Government to dispose of the soil according to the true spirit of the obligation under which it received it; to hasten its settlement and cultivation, as far and as fast as practicable; and to rear the new communities into equal and independent States, at the earliest moment of their being able, by their numbers, to form a regular Government.

I do not admit, sir, that the analogy to which the gentleman refers us, is just, or that the cases are at all similar. There is no resemblance between the cases upon which a statesman can found an argument. The original North American Colonists either fled from Europe, like our New England ancestors, to avoid persecution, or came hither at their own charges, and often at the ruin of their fortunes, as private adventurers. Generally speaking, they derived neither succour nor protection from their Governments at home. Wide, indeed, is the difference between those cases and ours. From the very origin of the Government, these western lands, and the just protection of those who had settled, or should settle on them, have been leading objects in our policy, and have caused expenditures, both of blood and treasure, not inconsiderable; not, indeed, exceeding the importance of the object, and not yielded grudgingly or reluctantly, certainly; but yet not inconsiderable, though necessary sacrifices, made for high proper ends. The Indian title has been extinguished at the expense of many millions. Is that nothing? There is still a much more material consideration. These colonists, if we are to call them so, in passing the Allegany, did not pass beyond the care and protection of their own Government. Wherever they went, the public arm was still stretched over them. A parental Go-

vernment at home was ever mindful of their condition, and their wants; and nothing was spared, which a just sense of their necessities required. Is it forgotten, that it was one of the most arduous duties of the Government, in its earliest years, to defend the frontiers against the north-western Indians? Are the sufferings and misfortunes under Harmar and St. Clair not worthy to be remembered? Do the occurrences connected with these military efforts show an unfeeling neglect of western interests? And here, sir, what becomes of the gentleman's analogy? What English armies accompanied our ancestors to clear the forest of a barbarous foe? What treasures of the Exchequer were expended in buying up the original title to the soil? What governmental arm held its Ægis over our fathers' heads, as they pioneered their way in the wilderness? Sir, it was not till General Wayne's victory, in 1794, that it could be said, we had conquered the Savages. It was not till that period, that the Government could have considered itself as having established an entire ability to protect those who should undertake the conquest of the wilderness.

And here, sir, at the epoch of 1794, let us pause, and survey the scene. It is now thirty-five years since that scene actually existed. Let us, sir, look back and behold it. Over all that is now Ohio, there then stretched one vast wilderness, unbroken, except by two small spots of civilized culture, the one at Marietta, and the other at Cincinnati. At these little openings, hardly each a pin's point upon the map, the arm of the frontiersman had levelled the forest, and let in the sun. These little patches of earth, and themselves almost shadowed by the over-hanging boughs of that wilderness, which had stood and perpetuated itself, from century to century, ever since the creation, were all that had then been rendered verdant by the hand of man. In an extent of hundreds, and thousands of square miles, no other surface of smiling green attested the presence of civilization. The hunter's path crossed mighty rivers, flowing in solitary grandeur, whose sources lay in remote and

unknown regions of the wilderness. It struck, upon the North, on a vast inland sea, over which the wintry tempests raged as on the ocean. All around was bare creation. It was fresh, untouched, unbounded, magnificent wilderness. And, sir, what is it now? Is it imagination only, or can it possibly be fact, that presents such a change, as surprises and astonishes us, when we turn our eyes to what Ohio now is? Is it reality or a dream, that, in so short a period even as thirty-five years, there has sprung up, on the same surface, an independent State, with a million of people? A million of inhabitants! An amount of population greater than that of all the Cantons of Switzerland; equal to one-third of all the people of the United States, when they undertook to accomplish their Independence. This new member of the Republic has already left far behind her, a majority of the old States. She is now by the side of Virginia and Pennsylvania; and, in point of numbers, will shortly admit no equal but New York herself. If, sir, we may judge of measures by their results, what lessons do these facts read us, upon the policy of the Government? What inferences do they authorize, upon the general question of kindness, or unkindness? What convictions do they enforce, as to the wisdom and ability, on the one hand, or the folly and incapacity, on the other, of our general administration of western affairs? Sir, does it not require some portion of self-respect in us, to imagine, that if our light had shone on the path of Government, if our wisdom could have been consulted in its measures, a more rapid advance to strength and prosperity would have been experienced? For my own part, while I am struck with wonder at the success, I also look with admiration at the wisdom and foresight which originally arranged and prescribed the system for the settlement of the public domain. Its operation has been, without a moment's interruption, to push the settlement of the western country to the full extent of our utmost means.

But, sir, to return to the remarks of the honorable member from South Carolina. He says that Congress has sold these

lands, and put the money into the Treasury, while other Governments, acting in a more liberal spirit, gave away their lands; and that we ought, also, to have given ours away. I shall not stop to state an account between our revenues derived from land, and our expenditures in Indian treaties and Indian wars. But, I must refer the honorable gentleman to the origin of our own title to the soil of these Territories, and remind him that we received them on conditions, and under trusts, which would have been violated by giving the soil away. For compliance with those conditions, and the just execution of those trusts, the public faith was solemnly pledged. The public lands of the United States have been derived from four principal sources. First: Cessions made to the United States by individual States, on the recommendation or request of the Old Congress. Second: The compact with Georgia, in 1802. Third: The purchase of Louisiana, in 1803. Fourth: The purchase of Florida, in 1819. Of the first class, the most important was the cession by Virginia, of all her right and title, as well of soil as of jurisdiction, to all the territory within the limits of her charter, lying to the northwest of the river Ohio. It may not be ill-timed to recur to the causes and occasions of this and the other similar grants.

When the war of the Revolution broke out, a great difference existed, in different States, in the proportion between people and territory. The Northern and Eastern States, with very small surfaces, contained comparatively a thick population, and there was generally within their limits no great quantity of waste lands belonging to the Government, or the Crown of England. On the contrary, there were in the Southern States—in Virginia and in Georgia for example—extensive public domains, wholly unsettled, and belonging to the Crown. As these possessions would necessarily fall from the Crown, in the event of a prosperous issue of the war, it was insisted that they ought to devolve on the United States, for the good of the whole. The war, it was argued, was

undertaken and carried on at the common expense of all the colonies; its benefits, if successful, ought also to be common; and the property of the common enemy, when vanquished, ought to be regarded as the general acquisition of all. While yet the war was raging, it was contended that Congress ought to have the power to dispose of vacant and unpatented lands, commonly called Crown lands, for defraying the expenses of the war, and for other public and general purposes. "Reason and justice," said the General Assembly of New Jersey, in 1778, "must decide, that the property which existed in the Crown of Great Britain, previous to the present Revolution, ought now to belong to the Congress, in trust for the use and benefit of the United States. They have fought and bled for it, in proportion to their respective abilities, and, therefore, the reward ought not to be predilectionally distributed. Shall such States as are shut out, by situation, from availing themselves of the least advantage from this quarter, be left to sink under an enormous debt, whilst others are enabled, in a short period, to replace all their expenditures from the hard earnings of the whole confederacy?"

Moved by these considerations, and these addresses made to it, Congress took up the subject, and in September, 1780, recommended to the several States in the Union, having claims to Western Territory, to make liberal cessions of a portion thereof to the United States; and on the 10th of October, 1780, Congress resolved, *that any lands so ceded, in pursuance of their preceding recommendation, should be disposed of for the common benefit of the United States; should be settled and formed into distinct Republican States, to become members of the Federal Union, with the same right of sovereignty, freedom, and independence as the other States: and that the lands should be granted, or settled, at such times, and under such regulations, as should be agreed on by Congress.* Again, in September, 1783, Congress passed another resolution, expressing the conditions on which cessions from States should be received;

and in October following, Virginia made her cession, reciting the resolution, or act, of September preceding, and then transferring her title to her Northwestern Territory to the United States, upon the express condition, *that the lands, so ceded, should be considered as a common fund for the use and benefit of such of the United States as had become, or should become, members of the Confederation, Virginia inclusive, and should be faithfully and bona fide disposed of for that purpose, and for no other use or purpose whatsoever.* The grants from other States were on similar conditions. Massachusetts and Connecticut both had claims to western lands, and both relinquished them to the United States in the same manner. These grants were all made on three substantial conditions or trusts. First, that the ceded Territories should be formed into States, and admitted, in due time, into the Union, with all the rights belonging to other States. Second, that the lands should form a common fund, to be disposed of for the general benefit of all the States. Third, that they should be sold and settled, at such time, and in such manner, as Congress should direct.

Now, sir, it is plain that Congress never has been, and is not now, at liberty to disregard these solemn conditions. For the fulfilment of all these trusts, the public faith was, and is, fully pledged. How, then, would it have been possible for Congress, if it had been so disposed, to give away these public lands? How could they have followed the example of other Governments, if there had been such, and considered the conquest of the wilderness an equivalent compensation for the soil? The States had looked to this Territory, perhaps too sanguinely, as a fund out of which means were to come to defray the expenses of the war. It had been received as a fund, as a fund Congress had bound itself to apply it. To have given it away, would have defeated all the objects which Congress, and particular States, had had in view, in asking and obtaining the cession, and would plainly have violated the conditions which the ceding States attached to their own grants.

The gentleman admits that the lands cannot be given away until the national debt is paid; because to a part of that debt they stand pledged. But this is not the original pledge. There is, so to speak, an earlier mortgage. Before the debt was funded, at the moment of the cession of the lands, and by the very terms of that cession, every State in the Union obtained an interest in them, as in a common fund. Congress has uniformly adhered to this condition. It has proceeded to sell the lands, and realize as much from them, as was compatible with the other trusts created by the same deeds of cession. One of these conditions, or trusts, as I have already said, was, that the lands should be sold and settled, *at such time and manner as Congress shall direct.* The Government has always felt itself bound, in regard to sale and settlement, to exercise its own best judgment, and not to transfer that discretion to others. It has not felt itself at liberty to dispose of the soil, therefore, in large masses, to individuals, thus leaving to them the time *and manner of settlement.* It had stipulated to use its own judgment. If, for instance, in order to rid itself of the trouble of forming a system for the sale of those lands, and going into detail, it had sold the whole of what is now Ohio, in one mass, to individuals, or companies, it would clearly have departed from its just obligations. And who can now tell or conjecture, how great would have been the evil of such a course? Who can say, what mischiefs would have ensued, if Congress had thrown these territories into the hands of private speculation? Or who, on the other hand, can now foresee, what the event would be, should the Government depart from the same wise course hereafter; and not content with such constant absorption of the public lands as the natural growth of our population may accomplish, should force great portions of them, at nominal or very low prices, into private hands, to be sold and settled, as and when such holders might think would be most for their own interest? Hitherto, sir, I maintain, Congress has acted wisely, and done its duty on this subject. I hope it will continue to do it. Departing from the original idea, so soon as it was found practicable and con-

venient, of selling by townships, Congress has disposed of the soil in smaller and still smaller portions, till, at length, it sells in parcels of no more than eighty acres; thus putting it into the power of every man in the country, however poor, but who has health and strength, to become a freeholder if he desires, not of barren acres, but of rich and fertile soil. The Government has performed all the conditions of the grant.—While it has regarded the public lands as a common fund, and has sought to make what reasonably could be made of them, as a source of revenue, it has also applied its best wisdom to sell and settle them, as fast and as happily as possible; and whensoever numbers would warrant it, each Territory has been successively admitted into the Union, with all the rights of an independent State.

Is there, then, sir, I ask, any well founded charge of hard dealing; any just accusation for negligence, indifference, or parsimony, which is capable of being sustained, against the Government of the country, in its conduct towards the new States? Sir, I think there is not.

But there was another observation from the hon. Member, which, I confess, did not a little surprise me. As a reason for wishing to get rid of the public lands as soon as we could, and as we might, the hon. gentleman said he wanted no permanent sources of income. He wished to see the time when the Government should not possess a shilling of permanent revenue. If he could speak a magical word, and by that word convert the whole Capitol into gold, the word should not be spoken. The administration of a fixed revenue, he said, only consolidates the Government, and corrupts the People! Sir, I confess I heard these sentiments uttered on this floor not without deep regret and pain.

I am aware that these and similar opinions are espoused by certain persons out of the Capitol, and out of this Government —but I did not expect so soon to find them here. Consolida-

tion!—that perpetual cry, both of terror and delusion—consolidation! Sir, when gentlemen speak of the effects of a common fund, belonging to all the States, as having a tendency to consolidation, what do they mean? Do they mean, or can they mean, any thing more than that the Union of the States will be strengthened, by whatever continues, or furnishes inducements to the People of the States to hold together? If they mean merely this, then, no doubt, the public lands, as well as every thing else in which we have a common interest, tends to consolidation; and to this species of consolidation every true American ought to be attached; it is neither more nor less than strengthening the Union itself. This is the sense in which the framers of the Constitution use the word 'Consolidation;' and in which sense I adopt and cherish it. They tell us, in the letter submitting the Constitution to the consideration of the country, that—"*In all our deliberations on this subject, we kept "steadily in our view that which appears to us the greatest in-"terest of every true American, the consolidation of our Union, "in which is involved our prosperity, felicity, safety, perhaps "our national existence. This important consideration, seri-"ously and deeply impressed on our minds, led each State in the "Convention to be less rigid, on points of inferior magnitude, "than might have been otherwise expected.*"

This, sir, is General Washington's consolidation. This is the true constitutional consolidation. I wish to see no new powers drawn to the General Government; but I confess I rejoice in whatever tends to strengthen the bond that unites us, and encourages the hope that our Union may be perpetual. And, therefore, I cannot but feel regret at the expression of such opinions as the gentleman has avowed; because I think their obvious tendency is to weaken the bond of our connexion. I know that there are some persons in the part of the country from which the hon. member comes, who habitually speak of the Union in terms of indifference, or even of disparagement. The hon. member himself is not, I trust, and can never be,

one of these. They significantly declare that *it is time to calculate the value of the Union*; and their aim seems to be to enumerate, and to magnify, all the evils, real and imaginary, which the Government, under the Union, produces.

The tendency of all these ideas and sentiments is obviously to bring the Union into discussion, as a mere question of present and temporary expediency—nothing more than a mere matter of profit and loss. The Union, to be preserved, while it suits local and temporary purposes to preserve it; and to be sundered whenever it shall be found to thwart such purposes. Union, of itself, is considered by the disciples of this school as hardly a good. It is only regarded as a possible means of good; or, on the other hand, as a possible means of evil. They cherish no deep and fixed regard for it, flowing from a thorough conviction of its absolute and vital necessity to our welfare. Sir, I deprecate and deplore this tone of thinking and acting. I deem far otherwise of the Union of the States; and so did the framers of the Constitution themselves. What they said I believe, fully and sincerely believe, that the Union of the States is essential to the prosperity and safety of the States. I am a *Unionist*, and, in this sense, a National Republican. I would strengthen the ties that hold us together. Far, indeed, in my wishes, very far distant be the day, when our associated and fraternal stripes shall be severed asunder, and when that happy constellation under which we have risen to so much renown, shall be broken up, and be seen sinking, star after star, into obscurity and night!

Among other things, the hon. member spoke of the public debt. To that he holds the public lands pledged, and has expressed his usual earnestness for its total discharge. Sir, I have always voted for every measure for reducing the debt, since I have been in Congress. I wish it paid because it is a debt, and, so far, is a charge upon the industry of the country, and the finances of the Government. But, sir, I have observ-

ed, that, whenever the subject of the public debt is introduced into the Senate, a morbid sort of fervor is manifested in regard to it, which I have been sometimes at a loss to understand. The debt is not now large, and is in a course of most rapid reduction. A very few years will see it extinguished. Now, I am not entirely able to persuade myself that it is not certain supposed incidental tendencies and effects of this debt, rather than its pressure and charge as a debt, that cause so much anxiety to get rid of it. Possibly it may be regarded as in some degree a tie, holding the different parts of the country together, by considerations of mutual interest. If this be one of its effects, the effect itself is, in my opinion, not to be lamented. Let me not be misunderstood. I would not continue the debt for the sake of any collateral or consequential advantage, such as I have mentioned. I only mean to say, that that consequence itself is not one that I regret. If there are others who would, or who do regret it, I differ from them.

As I have already remarked, sir, it was one among the reasons assigned by the hon. member for his wish to be rid of the public lands altogether, that the public disposition of them, and the revenues derived from them, tend to corrupt the People. This, sir, I confess, passes my comprehension. These lands are sold at public auction, or taken up at fixed prices, to form farms and freeholds. Whom does this corrupt? According to the system of sales, a fixed proportion is every where reserved as a fund for education. Does education corrupt? Is the schoolmaster a corrupter of youth? The spelling book, does it break down the morals of the rising generation? And the Holy Scriptures, are they fountains of corruption? Or if, in the exercise of a provident liberality, in regard to its own property as a great landed proprietor, and to high purposes of utility towards others, the Government gives portions of these lands to the making of a canal, or the opening of a road, in the country, where the lands themselves are situated, what alarming and overwhelming corruption follows from all this?

Can there be nothing pure in Government, except the exercise of mere control? Can nothing be done without corruption, but the imposition of penalty and restraint? Whatever is positively beneficent, whatever is actively good, whatever spreads abroad benefits and blessings which all can see, and all can feel, whatever opens intercourse, augments population, enhances the value of property and diffuses knowledge—must all this be rejected and reprobated as a dangerous and obnoxious policy, hurrying us to the double ruin of a Government, turned into despotism by the mere exercise of acts of beneficence, and of a people, corrupted, beyond hope of rescue, by the improvement of their condition!

The gentleman proceeded, sir, to draw a frightful picture of the future. He spoke of the centuries that must elapse, before all the lands could be sold, and the great hardships that the States must suffer while the United States reserved to itself, within their limits, such large portions of soil, not liable to taxation. Sir, this is all, or mostly, imagination. If these lands were leasehold property, if they were held by the United States on rent, there would be much in the idea. But they are wild lands, held only till they can be sold; reserved no longer than till somebody will take them up, at low prices. As to their not being taxed, I would ask whether the States themselves, if they owned them, would tax them before sale? Sir, if in any case, any State can shew that the policy of the United States retards her settlement, or prevents her from cultivating the lands within her limits, she shall have my vote to alter that policy. But I look upon the public lands as a public fund, and that we are no more authorized to give them away gratuitously than to give away gratuitously the money in the Treasury. I am quite aware, that the sums drawn annually from the Western States make a heavy drain upon them, but that is unavoidable. For that very reason, among others, I have always been inclined to pursue towards them a kind and most liberal policy, but I am not at liberty to forget, at the same

time, what is due to other States, and to the solemn engagements under which the Government rests.

I come now, Mr. President, to that part of the gentleman's speech, which has been the main occasion of my addressing the Senate. The East! the obnoxious, the rebuked, the always reproached East! We have come in, sir, on this debate for even more than a common share of accusation and attack. If the honorable member from South Carolina was not our original accuser, he has, yet, recited the indictment against us, with the air and tone of a public prosecutor. He has summoned us to plead, on our arraignment; and he tells us we are charged with the crime of a narrow and selfish policy; of endeavoring to restrain emigration to the West, and, having that object in view, of maintaining a steady opposition to western measures and western interests. And the cause of all this narrow and selfish policy, the gentleman finds in the tariff, I think he called it the accursed policy of the tariff. This policy, the gentleman tells us, requires multitudes of dependent laborers, a population of paupers, and that it is to secure these at home, that the East opposes whatever may induce to western emigration. Sir, I rise to defend the East. I rise to repel, both the charge itself, and the cause assigned for it. I deny that the East has, at any time, shewn an illiberal policy towards the West. I pronounce the whole accusation to be without the least foundation in any facts, existing either now, or at any previous time. I deny it in the general, and I deny each and all its particulars. I deny the sum total, and I deny the detail. I deny that the East has ever manifested hostility to the West, and I deny that she has adopted any policy that would naturally have led her in such a course. But the tariff! the tariff!! Sir, I beg to say, in regard to the East, that the original policy of the tariff is not hers, whether it be wise or unwise. New England is not its author. If gentlemen will recur to the tariff of 1816, they will find that that was not carried by New England votes. It was, truly, more a Southern, than

an Eastern measure. And what votes carried the tariff of 1824? Certainly, not those of New England. It is known to have been made matter of reproach, especially against Massachusetts, that she would not aid the tariff of 1824, and a selfish motive was imputed to her for that also. In point of fact, it is true she did, indeed, oppose the tariff of 1824. There were more votes in favor of that law in the House of Representatives, not only in each of a majority of the Western States, but even in Virginia herself also, than in Massachusetts. It was literally forced upon New England; and this shows how groundless, how void of all probability any charge must be, which imputes to her hostility to the growth of the Western States, as naturally flowing from a cherished policy of her own. But leaving all conjectures about causes and motives, I go at once to the fact, and I meet it with one broad, comprehensive, and emphatic negative. I deny, that in any part of her history, at any period of the Government, or in relation to any leading subject, New England has manifested such hostility as is charged upon her. On the contrary, I maintain that, from the day of the cession of the Territories, by the States, to Congress, no portion of the country has acted either with more liberality or more intelligence, on the subject of the western lands in the new States, than New England. This statement, though strong, is no stronger than the strictest truth will warrant. Let us look at the historical facts. So soon as the cessions were obtained, it became necessary to make provision for the government and disposition of the Territory—the country was to be governed. This, for the present, it was obvious, must be by some territorial system of administration. But the soil, also, was to be granted and settled. Those immense regions, large enough almost for an empire, were to be appropriated to private ownership. How was this best to be done? What system for sale and disposition should be adopted? Two modes for conducting the sales presented themselves; the one a Southern and the other a Northern mode. It would be tedious, sir, here to run out these different systems, into all

their distinctions, and to contrast their opposite results. That which was adopted was the Northern system, and is that which we now see in successful operation in all the new States. That which was rejected, was the system of warrants, surveys, entry, and location; such as prevails south of the Ohio. It is not necessary to extend these remarks into invidious comparisons. This last system, is that which, as has been emphatically said, has *shingled* over the country to which it was applied, with so many conflicting titles and claims. Every body acquainted with the subject, knows how easily it leads to speculation and litigation—two great calamities in a new country. From the system actually established, these evils are banished. Now, sir, in effecting this great measure, the first important measure on the whole subject, New England acted with vigor and effect; and the latest posterity of those who settled northwest of the Ohio, will have reason to remember, with gratitude, her patriotism and her wisdom. The system adopted was her own system. She knew, for she had tried and proved its value. It was the old-fashioned way of surveying lands, before the issuing of any title papers, and then of inserting accurate and precise descriptions in the patents or grants, and proceeding with regular reference to metes and bounds. This gives to original titles, derived from Government, a certain and fixed character; it cuts up litigation by the roots, and the settler commences his labors with the assurance that he has a clear title. It is easy to perceive, but not easy to measure, the importance of this in a new country. New England gave this system to the West; and while it remains, there will be spread over all the West, one monument of her intelligence in matters of government, and her practical good sense.

Then comes, sir, the renowned ordinance of 1787, which lies at the foundation of the Constitutions of these new northwestern States. We are accustomed, sir, to praise the lawgivers of antiquity; we help to perpetuate the fame of Solon

and Lycurgus; but I doubt whether one single law of any lawgiver, ancient or modern, has produced effects of more distinct, marked, and lasting character, than the ordinance of '87. That instrument was drawn by NATHAN DANE, then, and now, a citizen of Massachusetts. It was adopted, as I think I have understood, without the slightest alteration; and certainly it has happened to few men, to be the authors of a political measure of more large and enduring consequence. It fixed, forever, the character of the population in the vast regions northwest of the Ohio, by excluding from them involuntary servitude. It impressed on the soil itself, while it was yet a wilderness, an incapacity to bear up any other than free men. It laid the interdict against personal servitude, in original compact, not only deeper than all local law, but deeper, also, than all local constitutions. Under the circumstances then existing, I look upon this original and seasonable provision as a vast good attained. We see its consequences at this moment, and we shall never cease to see them, while the Ohio shall flow. It was a great and salutary measure of prevention. Sir, I should fear the rebuke of no intelligent gentleman of Kentucky, were I to ask whether, if such an ordinance could have been applied to his own State, while it yet was a wilderness, and before Boone had passed the gap of the Allegany, he does not suppose it would have contributed to the ultimate greatness of that commonwealth? It is, at any rate, not to be doubted, that, where it did apply, it has produced an effect not easily to be described, or measured, in the growth of the States, and the extent and increase of their population. Now, sir, this great measure, again, was carried by the North, and by the North alone. There were, indeed, individuals elsewhere favorable to it; but it was supported, as a measure, entirely by the votes of the Northern States. If New England had been governed by the narrow and selfish views now ascribed to her, this very measure was, of all others, the best calculated to thwart her purposes. It was, of all things, the very means of rendering

certain a vast emigration from her own population to the West. She looked to that consequence only to disregard it. She deemed the regulation a most useful one to the States that would spring up on the territory, and advantageous to the country at large. She adhered to the principle of it perseveringly, year after year, until it was finally accomplished.

Leaving, then, Mr. President, these two great and leading measures, and coming down to our own times, what is there, in the history of recent measures of Government, that exposes New England to this accusation of hostility to Western interests? I assert, boldly, that in all measures conducive to the welfare of the West, since my acquaintance here, no part of the country has manifested a more liberal policy. I beg to say, sir, that I do not state this with a view of claiming for her any special regard on that account. Not at all. She does not place her support of measures on the ground of favor conferred—far otherwise. What she has done, has been consonant to her view of the general good, and, therefore, she has done it. She has sought to make no gain of it; on the contrary, individuals may have felt undoubtedly some natural regret, at finding the relative importance of their own States diminished by the growth of the West. But New England has regarded that, as in the natural course of things, and has never complained of it. Let me see, sir, any one measure favorable to the West, which has been opposed by New England since the Government bestowed its attention to these Western improvements. Select what you will, if it be a measure of acknowledged utility, I answer for it, it will be found that not only were New England votes for it, but that New England votes carried it. Will you take the Cumberland road—who has made that? Will you take the Portland Canal—whose support carried that bill? Sir, at what period beyond the Greek kalends, could these measures, or measures like these, have been accomplished, had they depended on the votes of Southern gentlemen? Why, sir, we know that we must

have waited till the constitutional notions of those gentlemen had undergone an entire change. Generally speaking, they have done nothing, and can do nothing. All that has been effected, has been done by the votes of reproached New England. I undertake to say, sir, that if you look to the votes on any one of these measures, and strike out from the list of ayes the names of New England members, it will be found that in every case, the South would then have voted down the West, and the measure would have failed. I do not believe any one instance can be found where this is not strictly true. I do not believe that one dollar has been expended for these purposes beyond the mountain, which could have been obtained without cordial co-operation and support from New England.

Sir, I put the question to the West itself. Let gentlemen who have sat here ten years, come forth and declare, by what aids, and by whose votes, they have succeeded, in measures deemed of essential importance to their part of the country. To all men of sense and candour, in or out of Congress, who have any knowledge upon the subject, New England may appeal, for refutation of the reproach now attempted to be cast upon her, in this respect.

I take liberty to repeat, that I make no claim, on behalf of New England, on account of that which I have now stated. She does not profess to have acted out of favor: for it would not become her so to have acted. She solicits for no especial thanks; but, in the consciousness of having done her duty in these things, uprightly and honestly, and with a fair and liberal spirit, be assured she will repel, whenever she thinks the occasion calls for it, an unjust and groundless imputation of partiality and selfishness.

The gentleman alluded to a report of the late Secretary of the Treasury, which, according to his reading or construction of it, recommended what he calls the tariff policy, or a branch of

that policy; that is, the restraining of emigration to the West, for the purpose of keeping hands at home, to carry on the manufactures. I think, sir, that the gentleman misapprehended the meaning of the Secretary, in the interpretation given to his remarks. I understand him only as saying, that since the low price of lands at the West acts as a constant and standing bounty to agriculture, it is, on that account, the more reasonable to provide encouragement for manufactures. But, sir, even if the Secretary's observation were to be understood as the gentleman understands it, it would not be a sentiment borrowed from any New England source. Whether it be right or wrong, it does not originate in that quarter.

In the course of these remarks, Mr. President, I have spoken of the supposed desire, on the part of the Atlantic States, to check, or at least not to hasten, western emigration, as *a narrow policy*. Perhaps I ought to have qualified the expression; because, sir, I am now about to quote the opinions of one, to whom I would impute nothing narrow. I am now about to refer you to the language of a gentleman of much and deserved distinction, now a member of the other House, and occupying a prominent situation there. The gentleman, sir, is from South Carolina. In 1825, a debate arose in the House of Representatives, on the subject of the Western Road. It happened to me to take some part in that debate; I was answered by the honorable gentleman to whom I have alluded, and I replied. May I be pardoned, sir, if I read a part of this debate?

"The gentleman from Massachusetts has urged," said Mr. McD., "as one leading reason why the Government should make roads to the West, that these roads have a tendency to settle the public lands; that they increase the inducements to settlement, and that this is a national object. Sir, I differ entirely from his views on the subject. I think that the public lands are settling quite fast enough; that our people need want no stimulus to urge them thither; but want rather a check, at

least on that artificial tendency to the Western settlement, which we have created by our own laws.

"The gentleman says, that the great object of Government, with respect to those lands, is not to make them a source of revenue, but to get them settled. What would have been thought of this argument in the old thirteen States? It amounts to this, that those States are to offer a bonus of their own improvements, to create a vortex to swallow up our floating population. Look, sir, at the present aspect of the Southern States. In no part of Europe will you see the same indications of decay. Deserted villages—houses falling to ruin—impoverished lands thrown out of cultivation! Sir, I believe that if the public lands had never been sold, the aggregate amount of the national wealth would have been greater at this moment. Our population, if concentrated in the old States, and not ground down by tariffs, would have been more prosperous and more wealthy. But every inducement has been held out to them to settle in the West, until our population has become sparse, and then the effects of this sparseness are now to be counteracted by another artificial system. Sir, I say if there is any object worthy the attention of this Government, it is a plan which shall limit the sale of the public lands. If those lands were sold according to their real value, be it so. But while the Government continues, as it now does, to give them away, they will draw the population of the older States, and still farther increase the effect which is already distressingly felt, and which must go to diminish the value of all those States possess. And this, sir, is held out to us as a motive for granting the present appropriation. I would not, indeed, prevent the formation of roads on these considerations, but I certainly would not encourage it. Sir, there is an additional item in the account of the benefits which this Government has conferred on the Western States. It is the sale of the public lands at the minimum price. At this moment we are selling to the people of the West, lands at one dollar and twenty-five cents, which

are worth fifteen, and which would sell at that price if the markets were not glutted."

"Mr. WEBSTER observed, in reply, that the gentleman from South Carolina had mistaken him, if he supposed that it was his wish so to hasten the sales of the public lands as to throw them into the hands of purchasers who would sell again. His idea only went as far as this: that the price should be fixed so low as not to prevent the settlement of the lands, yet not so low as to permit speculators to purchase. Mr. W. observed that he could not at all concur with the gentleman from South Carolina, in wishing to restrain the laboring classes of population in the Eastern States from going to any part of our territory, where they could better their condition; nor did he suppose such idea was any where entertained. The observations of the gentleman had opened to him new views of policy on this subject, and he thonght he now could perceive why some of our States continued to have such bad roads; it must be for the purpose of preventing people from going out of them. The gentleman from South Carolina supposes, that if our population had been confined to the old thirteen States, the aggregate wealth of the country would have been greater than it now is. But, sir, it is an error, that the increase of the aggregate of the National wealth is the object chiefly to be pursued by Government. The distribution of the National wealth is an object quite as important as its increase. He was not surprised that the old States, not increasing in population as fast as was expected (for he believed nothing like a decrease was pretended) should be an idea by no means agreeable to gentlemen from those States; we are all reluctant in submitting to the loss of relative importance—but this was nothing more than the natural condition of a country densely populated in one part, and possessing in another a vast tract of unsettled lands. The plan of the gentleman went to reverse the order of nature, vainly expecting to retain men within a small and comparatively

unproductive territory, "who have all the world before them whose to choose." For his own part, he was in favor of letting population take its own course; he should experience no feeling of mortification if any of his constituents liked better to settle on the Kansas or the Arkansas, or the Lord knows where, within our territory; let them go, and be happier, if they could. The gentleman says, our aggregate of wealth would have been greater, if our population had been restrained within the limits of the old States; but does he not consider population to be wealth; and has not this been increased by the settlement of a new and fertile country? Such a country presents the most alluring of all prospects to a young and laboring man; it gives him a freehold—it offers him weight and respectability in society; and, above all, it presents to him a prospect of a permanent provision for his children. Sir, these are inducements which never were resisted, and never will be; and were the whole extent of country filled with population up to the Rocky Mountains, these inducements would carry that population forward to the shores of the Pacific ocean. Sir, it is in vain to talk; individuals will seek their own good, and not any artificial aggregate of National wealth. A young, enterprising, and hardy agriculturist, can conceive of nothing better to him than plenty of good, cheap land."

Sir, with the reading of these extracts I leave the subject. The Senate will bear me witness that I am not accustomed to allude to local opinions, nor to compare, nor contrast, different portions of the country. I have often suffered things to pass which I might properly enough have considered as deserving a remark, without any observation. But I have felt it my duty, on this occasion, to vindicate the State I represent from charges and imputations on her public character and conduct, which I know to be undeserved and unfounded. If advanced elsewhere, they might be passed, perhaps, without notice. But whatever is said here, is supposed to be entitled to public regard, and to deserve public attention—it derives importance

and dignity from the place where it is uttered. As a true Representative of the State which has sent me here, it is my duty, and a duty which I shall fulfil, to place her history and her conduct, her honor and her character, in their just and proper light, so often as I think an attack is made upon her, so respectable as to deserve to be repelled.

Mr. W. concluded by moving the indefinite postponement of the resolution.

A LETTER

FROM

THE REV. JOHN PHILIP, D. D.

SUPERINTENDENT OF THE MISSIONS OF THE LONDON SOCIETY

AT THE

CAPE OF GOOD HOPE, &c.

TO THE

SOCIETY OF INQUIRY ON MISSIONS

IN THE

THEOLOGICAL SEMINARY, PRINCETON,

NEW-JERSEY.

PRINCETON:

PRINTED BY JOHN GRAY.

1833.

ADVERTISEMENT.

As the following interesting communication from the Rev. Doct
Philip, to "the Society of Inquiry on Missions, in the Theological Semi
nary at Princeton, N. J." may fall into the hands of some persons wh
may not be acquainted with the nature and object of this Society, I be
leave to state for the satisfaction of such, that it has existed from an earl
period of the history of the Seminary. The plan was borrowed, I be
lieve, from a similar institution in the Theological Seminary at Andover
It is a Society which originated with the students, and has been kept u
for nearly twenty years, by their voluntary association ; and the whol
business is conducted without any interference of the professors.

The Society of Inquiry holds its regular meetings on the first day o
each month, during term-time; except, when the month begins on th
Lord's day, in which case the meeting is held on the following day.

The object of this Society, as its name imports, is to collect missionar
intelligence from all quarters, and to promote a spirit of missions amon
the members. In pursuance of this object, a correspondence has bee
opened with foreign missionaries in all parts of the world, and an inte
course by letters is kept up with other similar societies, in this countr
and Europe. This correspondence has been increasing in interest, ever
year, and has been the vehicle through which much important intelli
gence has been obtained, and communicated to the Christian public ; o
which the following communication from the Cape of Good Hope, is
striking example.

It may not be improper for me to observe, that, in my opinion, no pa
of the exercises in the Theological Seminary has been attended wit
more manifest good effect than those which appertain to the proceeding
of this Society : and there can be little doubt, that some of those who a
now labouring successfully among the heathen, received their first mis
sionary impulse from the ideas suggested, the intelligence received, an
the solemn scenes, which they here witnessed: and when the thoughts o
those who have been removed for years from the place of their Theol
gical education, revisit these sacred walls, there is probably nothin
which is remembered with deeper interest, than the transactions of th
first day of the month.

It will scarcely be necessary for me to state, that the Rev. Dr. Philip
the author of the following deeply interesting communication, is a
able and distinguished minister of the gospel, who has resided for man
years in South Africa ; and is the Superintendent of all the missionar
stations in that region, which are in connexion with the London Mi
sionary Society. Dr. Philip has, in a particular manner, distinguishe
himself as the able advocate and undaunted defender of the interests

ıe Aborigines of South Africa, against the oppressive measures of the overnment and people, of the European colony, at the Cape. In conequence of some publications in which the cruel treatment of these peole by the colonial government was laid before the British public, he was ıbjected to a legal prosecution, and to a heavy pecuniary mulct. It is elieved, however, that by the generosity of his friends in England, he ras relieved from the embarrassment which this fine must have produced ı his affairs. He is evidently a man of talents, possessing a bold, eneretic mind, and highly qualified for the arduous station which he occules. During the last year, as appears from the letter now published, he mployed no less than seven months in a visitation of all the missionary ations in South Africa which are connected with the London Missionary ociety. His opinions and suggestions respecting missions to the contient of Africa, contained in this paper, are highly deserving of attention s being the result of much experience, at this time, when the attention f the Christian public is so particularly directed to that continent, and is ccupied with plans of colonization, and of missionary establishments in ıat dark region.

A. ALEXANDER.

Princeton, N. J. Sept. 7, 1833.

A LETTER, &c.

Cape Town, (Cape of Good Hope,) May 2d, 1833.

MY DEAR SIR*—

I deeply regret that it has not been in my power to give you a more early reply to your very interesting communication of 16th March, 1832. On the 15th of August, last year, I left Cape Town to visit our missionary stations in the interior. My tour occupied me nearly seven months, and it was not till towards the end of that period, your letter reached me. I am much delighted with the object of your society. It is long since I considered such a society a desideratum in Europe, and without knowing that such a society existed in America, I endeavoured some years ago to get a similar one formed in England, but I was unsuccessful in my attempts. I augur much good to the cause of missions over the world from the establishment of such a society in America, and from the spirit in which it appears to be conducted. I have had many letters from Europe, inquiring as to the success with which our missionary labours have been attended, but your letter is the first I have seen confessing ignorance as to the manner in which such labours should be conducted, and at the same time praying for information on the subject. The most painful trial I experienced on my late visit to England was, that I found that on this subject I could not make myself understood. This state of mind at home has been attended with the most pernicious effects upon our foreign missions; and till the evil is removed, our success will be far from bearing a proportion to the means, which will be expended on the object we have in view. Nothing can be more dissimilar than the state of things in Africa and in England; and yet the generality of the friends of missions in England have no idea that African missions are any thing different in their nature from their city or country missions at home. The consequences of this error have been and are highly prejudicial; and it will be no small satisfaction to me, if I can, by any thing I may be able to communicate to you, guard the friends of missions in America against so fatal a mistake. For the sake of brevity in my reply to the queries contained in your letter, I shall answer them as they occur to my mind while I am writing, without naming them.

So far as my observation extends, it appears to me that the natural capacity of the African is nothing inferior to that of the European. At our schools, the children of Hottentots, of Bushmen, of Caffers, and Bechuanas, are in no respect behind the children of European parents: and the people at our missionary stations are in many instances superior in intelligence to those who look down upon them, as belonging to an inferior caste. The natives beyond the colony live in a world of their own, and they know little of our world, but we know less of theirs than they do of ours. In point of abilities and good feelings, I consider the Caffers on the borders of the colony as most decidedly superior to that portion of the refuse of English society that find their way to this country. I

* The letter was addressed to Mr. John B. Pinney, who had written in the name of the Society, and who was then contemplating an exploring tour to Africa. He has since visited Liberia and the adjacent country as a missionary of the Western Foreign Missionary Society, and is now in this country, making arrangements for a permanent settlement there.

have never seen any thing in civilized society like the faculty those people have in discerning the spirit and character of men. When Englishmen go among them, they will discover more of their visitors in a few minutes than some of their own countrymen may have been able to find out in them by an acquaintance of years. We have at this moment a young Caffer Chief at one of our missionary stations, who is vindicating the character of his countrymen, and exposing the cruelty and injustice with which they have been treated, in our public journals, with an ability superior to that of any of his numerous and virulent assailants within the colony. Contemplated through the medium of their own superstitions, or that of their general condition, we might hastily pronounce them to be inferior to the white race; but on those points they lose nothing by a comparison with our own European ancestors.

From the peninsula on which Cape Town stands, in S. lat. 34, to De la Goa Bay, which is in S. lat. 26, and from the eastern to the western coast, the people in this country are anxious to have missionaries. During my last journey I had people who came four and five days journey to request me to send them missionaries. We cannot suppose for a moment that this desire to have missionaries among the savage and barbarous tribes of South Africa, arises from any sympathy which they can have with us in the great end of our missionary labours, the conversion of the heathen to God, and the salvation of their souls. This would suppose a state of society among the ignorant heathen of which we have hitherto had no example in the history of the human race. But it shows that the missionaries, wherever they settle, impart certain advantages to those among whom they labour, that those around them can appreciate: and for this reason, among others, they become valuable auxiliaries to us, inasmuch as they soften down the prejudices of the heathen against the truth and doctrines of Christianity, and procure for us a favourable reception and hearing. On one of my journeys into the interior of Africa, I met with one tribe of Korannas, which had been three weeks on the road, by which I was to pass, expecting me, to request me to send them missionaries. When they understood I could not then send them a missionary, they requested me to send them an instructed native from one of the missionary stations; that by his superior advantages they might be secured against the frauds and impositions practised upon them by the traders from the Colony. Inquiring as to the office or station such a person would be called by them to fill, they replied that they would make him a chief. On the ground that their chieftainships were hereditary, and descended from father to son, I asked them how they could raise a person of no family to that rank. Their answer was curious and amusing. To get over this difficulty they proposed that the stranger should be married to a daughter of their chief. According to their usages, it appeared that a connexion with one of their great families conferred the rank of a son upon a son-in-law; and it was very gravely added, that by this means, and the approbation of the counsellors and the people, the stranger would have a preference granted to him above any other member of the chief's family.

About fifteen days journey N. E. from our missionary station at Philippolis, on the Great River, there is a tribe of Bechuanas, that have been very much harassed of late years by a plundering horde of Korannas, who have been very much corrupted by the Colonial Traders, who have been in the habit of supplying them with brandy, guns and gunpowder, which they have received in exchange for the cattle they have stolen from the more remote and defenceless tribes. This Bechuana tribe had never been visited by a missionary; but they had heard of our missionary stations among the Griquas from their countrymen, who had found protection at them, and the chief set out on a journey to find out Dr. Philip, taking a thousand head of cattle with him to *purchase* a missionary. Shortly after this event he was visited by a respectable man from Philippolis, to whom he related the above circumstance, and that his old enemies, the Korannas met him on the road, and robbed him of his cattle. What this chief's motives were, in being so desirous to have a missionary, I cannot pre-

cisely state, but it was stated by the individual to whom he related the circumstance, that he entreated him very much to procure a missionary for him; and he added, that if he did not send him a missionary, that the next time he came to see him he would detain him, and make *him* his missionary.

The natives can scarcely be said to have any religion among them. They have no Priests nor Temples, nor any form of religious worship to oppose Christianity. But they have sorcerers, and rain-makers, and they are believers in witchcraft. The chief difficulties the missionaries have to contend against in their endeavours to bring them over to the truth of the Bible, are—their ignorance, their superstitions, and the plurality of wives which obtains among them. I have never been able to learn that they had any notions of a future state, which they have not derived from the missionaries. The resurrection of the body is a truth as strange to them when first brought to their ears, as it was to the polite Athenians; and they have no idea of any man dying except by the following causes—hunger, the sword, or by witchcraft. Speaking to a Caffer chief one day upon the second coming of Christ, turning suddenly round, he asked—"Where is the promise of his coming?" He at the same time enumerated his ancestors for thirteen generations, naming each of them: and added—"Do we not see that since the fathers fell asleep all things continue as they were?"

So far as the success of our labours in South Africa is concerned, I shall as much as possible allow the facts to speak for themselves. For the state of the Hottentots before the missions of the London Missionary Society commenced among them, I must refer you to the Transactions of the London Missionary Society, Barrow's Travels, and my "Researches," published when I was lately in England, pleading the cause of the Hottentots.

Till the missions commenced, nothing had been done in South Africa for the improvement of the coloured population; and the shortest and best view that can perhaps be given of the beneficial effects of the missions upon the Hottentots, may be given in the words of a Hottentot belonging to the Missionary Institution of Bethelsdorp, in reply to the question put to him by I. T. Brigge, Esq. and Major Colebrooke—"What have the missionaries done for the Hottentots?" The name of the Hottentot to whom the question was put was Jantjes Spielmán; and to the above question his reply was—"What have the missionaries done for the Hottentots?—When the missionaries came among us we had no clothing but the filthy sheep skin kaross; *now* we are clothed in British manufactures. We were without letters; *now* we can read our Bibles or hear them read to us. We were without any religion; *now* we worship God in our families. We were without morals; *now* every man has his own wife. We were given up to licentiousness and drunkenness; *now* we have among us industry and sobriety. We were without property; *now* the Hottentots at Bethelsdorp are in possession of fifty wagons and a corresponding number of cattle. We were liable to be shot like wild beasts; and the missionaries stood between us and the bullets of our enemies." Were the same question to be asked the same person or any other Hottentot now, he might greatly enlarge the catalogue. At that period the Hottentots and free people of colour had no protection except at the missionary institutions; and even there, in spite of the efforts of the missionaries, they were subject to the most cruel oppressions from the local authorities of the colony.—The condition of the Hottentots in general was much worse than that of the slaves. They were obliged to be in service; the local authorities of the district in which they resided, had their services at their disposal. They were a kind of perquisite of office; they might give them to whom they pleased; under the pretext of providing for their children, they could take them from their parents, and give them away to any one they chose for ten or 15 years. They could not appear in any place at a distance from their master's premises without a *pass*, and not be liable to be apprehended and punished; and they were liable to all

the degrading punishments to which the slaves were subjected, without any of those securities against cruel treatment which the slave has, in the interest his master has in him. From the struggle we have had to sustain, in our attempts to protect the Hottentots from the cruel oppressions to which they were exposed, the Hottentots, and indeed all the people of colour within the colony (the slaves excepted,) are now under the protection of the same laws with the other inhabitants of the colony, whether Dutch or English.

The missionary institutions belonging to the London Missionary Society within the colony are,—Caledon Institution, Pacaltsdorp, Hankey, Bethelsdorp and Theopolis. And what has been said of the change effected upon the Hottentots at Bethelsdorp, is applicable to all of them. Besides the missionary institutions, we have missionaries for the white people and people of colour at the following towns—Paarl, Port Elizabeth, Uitenhage, Graham's Town, and Graaf Reinet. To the above enumeration we may add the new territory called the Kat River. But of this interesting settlement, and of the success of our labours among the people, I shall have occasion to speak more fully, when I come to speak of the importance of a Native Agency. To our missionary stations within the colony we must also add Komaggas and Steinkopff, on the western coast of Africa, near the mouth of the Orange or Great River. Of these two stations I shall have occasion to speak when I come to notice the principle on which missionary stations should be selected. Our missionary stations in Caffraria, on the eastern side of the colony, are Macoma's Kraal and Buffalo River. On the N. and N. E. side of the colony they are—the Bushman station on the Caledon River, Philippolis, Campbell, Griqua Town, and Kuruman, or Lattakoo. The Griqua mission includes Philippolis, Campbell, and Griqua Town.

Our missions among the Griquas present at this moment a scene of very deep interest. When Mr. Anderson began his mission among that people, they were in as bad a state as the Hottentots when Dr. Vanderkemp began his labours among them. He wandered about with them five years before he saw any fruit of his labours, or could prevail upon them to lay aside their wandering habits, and locate themselves in the country where they are now settled. Their history is a very interesting one, and full of instruction to missionaries and missionary societies: but I cannot do more than notice a single feature or two of it at present. This people may be about 4000 in number: they are governed by the chiefs of Campbell, of Philippolis, and of Griqua Town: they are situated on the northern bank of the Great River; their territory extends about 250 or 300 miles in length by 140 miles in breadth; and they have under their protection and subject to them 5000 Korannas, 1000 Bushmen, and perhaps 25,000 Bechuanas. The Korannas fear them, and acknowledge their superiority; and the Bushmen and Bechuanas look to them for protection. The greater part of the Bechuanas who are living under their protection, are the Bechuanas who were plundered of their cattle by those people to whom I have already adverted, as having been excited to these deeds of mischief by the colonial traders and others, who have been in the habit of furnishing them with brandy, &c. in exchange for their stolen cattle.

At the Missionary station at Philippolis these people (the Griquas) have 35,000 sheep, 3,000 head of oxen, and 500 horses. On the last two Sabbaths I spent at that station, a place of worship that contains nearly 500 people was very well filled; the people were as well dressed as any country congregation I have seen within the colony; and there were 32 family wagons at the church doors. Andreas Waterboer, the chief of Griqua Town, is a very superior man; he is truly pious and very active; and the cause is in a very flourishing state at that station. Ever since the Griqua mission commenced, the Griquas have been the bulwark of the colony on the northern and north-eastern frontier: and they have saved the colonial government the expense of at least 500 soldiers;

they would have been obliged to employ them to protect that part of the colony, but for the Griquas. All the sensible part of the Boers acknowledge that they could not enjoy a sound night's sleep if it were not for the Griquas, who they consider as placed between them and danger. On my late journey I was empowered by the Griquas to solicit that their country should be taken within the colony. They have rendered the greatest services to the colony; they are at this moment of the greatest importance to the colony, as the peace and order of that part of the frontier is dependent upon them. They are willing to pay taxes like the other colonists, and to be subject to the laws of the colony as they are, on the ground that their lands are secured to them. And yet I am sorry to say that the colonial government declines the proposal. There are many here that would rather destroy the people and take their country, than see them under colonial laws, and their country forming a part of the colony. It is not long since a petition signed by 1800 Boers was sent to the colonial government, requesting the government to put them in possession of the Griqua country about Philippolis. The Griqua country has as good a right to be considered a Christian country as the colony of the Cape of Good Hope; and we see here by the labours of our missionaries a new country brought within the pale of Christianity. In the success of the gospel and the efficacy of our schools among the Griquas, we see what we owe to Christianity; and how the gospel spread in past ages over the nations of Europe. The Griquas at the commencement of our missions among them were as ignorant and defenceless as the Korannas, the Bushmen, and the Bechuanas around them, and under their protection, and such is the condition to which this handful of people have been raised by the elevating influence of Christian doctrine and Christian education, that while the people under their protection are perhaps five times their own number, their strength and courage and discipline is an occasion of jealousy with the colonists, while they are at the same time its defence along a frontier about 300 miles in extent.

This statement will show you that we are not to estimate the success of the labours of our missionaries by the numbers that are received into Christian fellowship at our missionary stations. The principles upon which our missionaries go, in their admission of converts from among the heathen to the Lord's Table, exclude a large proportion from that ordinance that would be received under another system. There are not perhaps 150 Griquas who are admitted to the Lord's Supper; and yet the whole of the people bearing that designation, to the amount of 4000, have renounced polygamy, bear the Christian name, and discover an acquaintance with Christianity, and have generally speaking an outward conduct not less worthy of the Gospel of Christ than any portion of an English or Scotch peasantry of the same extent, in any of the most favoured parts of Scotland or England with which I am acquainted.

Whatever may be said in favour of strictness in the admission of members to the Lord's Table in England or America, has with us a double weight. The heathen have scarcely any other method to enable them to judge of the nature of genuine religion, if the criterion which arises from the Christian character in those we receive as fellow Christians from among themselves, is taken from them. This is a standard they can appreciate and feel, if they are incapable of understanding or feeling any thing else that may be said to them on the subject.

The great body of the Bechuanas in the Griqua country we have not yet been able to do much for: but something is doing for them at Griqua Town. About 16 of them have lately made a credible profession of the truth, and have been received into the church at that station.

The Kuruman, or Lattakoo, is the only mission we have in what is properly speaking the Bechuana country. Mr. Moffat and his fellow labourers had to wait long for any appearance of fruit: but the Lord has been pleased of late

to bless their labours, and a church consisting of about 24 members has been recently formed. The Kuruman is about 40 miles south of what is called Old Lattakoo, and about 8 or 9 miles from New Lattakoo, the place to which Mateebe removed for greater security from the invasion of the Mantatees. It was chosen on account of a fine stream of water, which the missionaries have by great labour turned to account, by employing it for the purpose of irrigating the valley through which it flows. By going to reside in this valley, the missionaries separated themselves in a measure from the great body of the tribe among whom they were labouring: but it was expected that the people would all follow them, and take up their residence beside them, when the advantages of the situation should be seen. Owing to various causes, this expectation has not been fully realized: but I consider the missionaries justified in what they did in this affair. Perhaps it might have been better, if like Anderson with the Griquas, they had remained with the chiefs and the body of the people, till the power of religion had been felt as it was among the Griquas, before they had decided on the commencement of the plan on which they acted.

In accordance with your wishes I shall now attempt to give you a brief view of the Bechuana country, and of the country in general beyond the Colony, and the Griqua country; that you may be able to judge how far it may present to you an inviting field for your missionaries to assist us in cultivating.

When Mr. Campbell visited Lattakoo and the country beyond it, he found the country, as far as he travelled, inhabited by 8 or 9 separate tribes bearing the general designation of Bechuanas. For any particulars as to the state of the Bechuanas at that period, I must refer you to Mr. Campbell's journals, including both tours. Till 1823 those tribes, speaking the same language and having the same customs, appear to have been possessors of the country they then inhabited, from a period so remote that they had no tradition among them of any other people having possessed the country before them. They had never had the Christian volume to expand their minds; and any knowledge they had of Divine things or of science was indigenous. The state of civilization among them accorded with the advantages and disadvantages of their situation, and had arrived at that pitch, beyond which it was impossible perhaps in their circumstances (supposing them to have remained shut out from the rest of the world as they then were) to carry it. On the south they had the Bushman country, the Korannas and the Great River, and the Griquas, between them and the Colony of the Cape of Good Hope. On the West between them and the coast by the great Calagary desert. On their northern boundary lies a great lake which they describe as unknown as to its extent, and having waves like the sea. And on the south and south-east lie the Zoolahs, a people we shall soon have occasion to notice more particularly. To strangers this people were always remarked as kind and hospitable; the reception our missionaries have received from them gives a favourable view of their character: and the French Missionaries, Lemue, Rolland, and Pelissier, who lately went to settle among the Baharutsi, a tribe of Bechuanas who resided about 15 days journey south-east of Lattakoo, spoke of the prospect of their mission in very flattering terms. Respecting the vices and virtues of this people I cannot at present say much; but with the vices common to people in their circumstances they had many good points, which I cannot now dwell upon, in their general character. Like other nations or tribes in Africa they had their wars among themselves; but their wars appear to have been carried on with very little bloodshed. In their battles they never came to close quarters; and in stealing cattle from each other, they depended more upon their dexterity in thieving than upon their courage in open conflict. In 1823 the country of this people was invaded by a nation, who to the number of perhaps 80,000, was precipitated upon them *en masse*, and who bore down every thing before them, and moved onward till they were met by the Griquas be-

longing to our missionary station, by whom they were repelled and driven back. When this people first made their appearance in the Bechuana country, it was unknown from whence they proceeded: but we have since then become acquainted with their history, and we have found that they proceeded, not from the north, as was then supposed, but from the south and southeast; and that when they came into the Bechuana country they were retreating before Dingaan, a powerful Zoolah Chief, who exercises his authority over the eastern coast of Africa from Port Natal to De la Goa Bay.

The people called *Zoolahs* are subject to two powerful chiefs, Dingaan and Mosalekatsi. Chaka, the late brother of Dingaan, appears to have extended his authority over all the other chiefs of that people.—But on the death of Mosalekatsi's father, the young man by the advice of his counsellors threw off all allegiance to Chaka: and so far as I have been able to obtain information, the territory of Mosalekatsi appears to extend from behind De la Goa Bay, to the 23d or 22d degree of latitude, immediately behind the Portuguese territory in that quarter. The Zoolahs are originally from the same stock with the Bechuanas; they speak the same language, and have many of the same customs; but they resemble their brethren the Caffers on the eastern frontier of the colony more than the tribes farther in the interior. Like the Caffers they go naked, and they are the most warlike and courageous people we have heard of in Africa in modern times. Mosalekatsi was visited by Mr. Moffat and Mr. Pellissier, and both speak of him as an extraordinary man. To an address the most mild and winning he unites great capacity for war, great ambition, and like many other ambitious conquerors, he shows none of that weakness which allows any feelings of compassion to come between him and the attainment of his object. His mode of government is as peculiar as any other feature in his character. His ambition is to be a great king, he has 32 African kings or chiefs under him. When he subdues a nation or tribe, he takes full possession of the country, and divides it among his warriors. The old people he generally destroys; the young he preserves for future service; the boys are sent to his cattle posts or military camps to be trained up for war: the girls he disposes of in a similar manner, to be kept as rewards to his young soldiers. Every acre of land, every head of cattle, and every man, woman, and child in the country are the property of the king. The young women go perfectly naked till they are given in marriage, no one can have a wife till the king is pleased to give him one; before marriage no intercourse is allowed between the sexes; to attempt the chastity of a young woman is to incur the penalty of death, and to be accused is to be found guilty. The young men are allowed to see the young women, but that is all; and when they are exhibited to them before they go out to battle, they are reminded that those are the rewards that Mosalekatsi confers upon the brave. No young man can have a wife from the king till he has distinguished himself in battle; and when he receives a wife from the hand of the king, he has cattle and land allowed him with her as her dowry. Every subsequent display of courage in battle is rewarded with an additional wife, and an addition of cattle. With some little variation the same practice is said to obtain among the Zoolahs under Dingaan. Whether the Zoolahs have improved upon the Mahomedan paradise, or whether Mahomed borrowed his idea on that subject from the ancestors of the Zoolahs, it may be difficult to determine, but the Zoolah chiefs, particularly Mosalekatsi, exhibit the system in greater perfection than it was in the mind or the power of Mahomed to show its workings. The false prophet promised his followers their paradise beyond the grave, but Mosalekatsi holds it up to them as a reward which they are to enjoy in the present life. To the most powerful motive that any tyrant could place before the human mind in the embruted state of human nature as it is found without religion, Mosalekatsi adds another, as terrible by its restraining, as the

one we have noticed is in its impelling force. He allows none of his soldiers to desert his post, he must conquer or die.

Last year the soldiers of this tyrant invaded the Bechuana country; and the unwarlike Bechuanas fell before them like sheep under the knife of the butcher. The whole of the Bechuana has been desolated as far as Lattakoo, which is yet untouched; and the people of Mosalekatsi possess the country. When I arrived at Lattakoo on my late journey, I found the people, subjects of Mahuri, and the remains of the Barolongs and the Baharutsi, who had escaped the slaughter of Mosalekatsi's bands, in the most distressing situation. The remains of the destroyed tribes were suffering by famine, and the whole of the people were (to use their own expression) "like dead men," from an apprehension that they might be visited by Mosalekatsi and destroyed the next hour, as the other Bechuana tribes had been. I had intended to visit Mosalekatsi: but although I had no apprehension as to my own personal safety, I could not be sure that my journey would protect the helpless thousands around me, who were looking to me for assistance, as if I had had an army at my command. After consulting with the chiefs and the French missionaries, who had retreated to this place on the approach of Mosalekatsi, I returned to Griqua Town, accompanied by Mr. Lemue, and followed by the chief Mahuri, to consult with Waterboer, the chief of Griqua Town, about the means of preserving what remained of this people. The plan formed was, that they should all fall back to the number of perhaps 20,000, on the territory of Waterboer, that he might be able to throw his shield over them, should they be attacked by Mosalekatsi.

If any one is disposed to ask—What has Christianity done for Europe? or what will it do for the native tribes of Africa? we refer such an inquirer to the spectacle now before us. Before the Griquas embraced Christianity, they were as helpless as the Bechuanas; and such is the difference now between the Griquas and the Bechuanas, that we see perhaps 30,000 Bechuanas looking up to the Christian chief of Griqua Town, who cannot perhaps muster more than 200 horsemen, as their sole dependence and their only safeguard against the overwhelming and ferocious band of Mosalekatsi.

It is an interesting fact, that not only are the Korannas and Caffers and Bechuanas in the country around the Colony desirous of having missionaries with them, but even Dingaan and Mosalekatsi unite in expressing the same desire; and we have not the slightest reason to suspect that missionaries would be less safe with them than among the other more peaceable tribes around us.

The Societies now in operation in South Africa, cannot do any thing efficiently for these two powerful Chiefs and their people. And on this ground should the churches of America think of assisting us in South Africa, I would strongly recommend that they should send a mission to them. The country occupied by Dingaan, which stretches from the neighbourhood of De la Goa Bay to Port Natal, presents a noble field for missionary labour, and in many respects deserving the preference to any other field of labour connected with the southern portion of the African continent. From the fertility of the land, and the contiguity of Port Natal and De la Goa Bay, the labours of efficient missionaries in that country might in course of time give rise to a civilized community, which might be of the greatest importance to the eastern shores of this continent.

Some years ago some adventurers from the eastern part of the colony, visited Port Natal with a view to establish themselves there. With this view they obtained permission from Dingaan to locate themselves there; but the settlement has not yet obtained the sanction of the British Government; and as it has been hitherto conducted, it is more likely to deteriorate than to improve the natives. The greatest difficulty which missionaries would in all probability have to encounter, would be from the vices of that settlement. Those difficulties do not, however, present a sufficient barrier to discourage your missionaries from engaging

in this undertaking. American ships sometimes touch at Port Natal; and any ship passing to the eastward of the Cape of Good Hope might easily land them there. Whatever views the few English at that place might entertain of the object of the missionaries, they would not offer them any violence; and if they could not do them any good, they might pass on from them to the chief, who would at once receive them. Dingaan is acquainted with the power and character of the American nation. Not long since an American captain made him a present of an article and he sent it to the English settlers, asking them if the English could make him as handsome a present. There is now a communication by land between this colony and Port Natal, but should any of your churches think of sending missionaries there, I would recommend in preference that they should go immediately there by water. If you resolve upon a mission to that country, the sooner it is undertaken the better.

To give you any estimate of the population of this country I find very difficult. The Colony of the Cape of Good Hope is very thinly peopled. A great part of it is covered with mountains and barren plains; but the taste of the people for grazing farms has contributed more than any other disadvantage it labours under, to keep the people at a distance from each other. And so long as they are allowed to spread themselves, taking possession of the territories beyond them, when more grazing farms are required for their children, this evil will not soon be remedied. This system has been attended with the most baneful effects to the natives. Deprived of their country and of the means of subsistence by the encroaching spirit of the colonists, offences on their part were unavoidable, and those offences have been too frequently followed by extermination; and now immediately beyond the borders of our colony little remains but what our missions have preserved. The Commando System pursued on our frontiers is perhaps the worst system imaginable, and must while it is persisted in, render the countries around our colony deserts. This great abuse is one of the evils I hope to see remedied by our Reformed Parliament.

Those parts of eastern Africa nearest the coast are the most fruitful, and the most thickly peopled. Our European colonies have a fatal influence on the population in their immediate neighbourhood. This is in a great measure where the people are not saved by the labour of the missionaries, the inevitable consequence of the introduction of brandy, guns, and gunpowder among them. In my late journey into the interior I was made acquainted with the names of several traders, who are in the habit of carrying these articles to the native tribes, and of exchanging them for the cattle they had sent them out to steal from the more defenceless tribes farther in the interior. The Government declares those articles to be contraband; but as no means have hitherto been employed to make examples of the offenders, the law is a dead letter. This is another evil, which it is to be hoped will be cured by our Reformed Parliament. I need scarcely mention the slave trade as another cause of the thinness of the population. Mosalekatsi has never himself traded in slaves, but the constant wars in which he has been engaged with the slave-traders on the coast may account for the ferocity of his people, and their superiority in war over the tribes they have lately subdued. The country of the Zoolahs is the most thickly peopled of any of the countries with which we are acquainted in South Africa.

The Bechuanas have of late years suffered more from famine than from any other cause. Being wholly dependent upon their cattle, when they have been robbed of them they have no alternative but to rob others, or die of hunger, and many of them die in this way.—One of the chief arguments we have heard urged in defence of polygamy has been, that it is favourable to population. Yet such is the fact, that the increase in Africa is much greater where the law allows one wife only, than it is where polygamy obtains. The prevalence of polygamy and the number of children that die in infancy from neglect and want of proper nourishment, must be allowed to have a considerable share in

the scantiness of the population in many of the districts on this continent. If Commodore Owen's opinion is correct, (and no man had ever better opportunities or was better qualified for forming an opinion on the subject,) that there are 80,000 slaves transported every year from the eastern and western coasts of Africa, and that 4 or 5 perish for every individual that is shipped on board the slave vessels, the loss of human beings to Africa by that infernal traffic, must be sensibly felt in keeping the population, particularly in those parts of the continent where it is most actively carried on, at a low standard. But those that are killed and captured by this traffic, are nothing in comparison of those barriers that are thrown in the way of the increase of the population, by the state of society which it occasions over the whole continent, and the numbers that perish by the famines it occasions. There is no part of this continent free from the baneful effects of this traffic. It penetrates from shore to shore to the very centre of Africa, dashing to pieces every fragment of society, before those fragments can have time to unite into any thing like a regular government. Most of the famines which sweep off so many of the inhabitants of Africa arise from this cause. People will never cultivate the ground to great advantage, where they have little chance of reaping a harvest. And as the slave-traders seize the cattle as well as the people of the tribes they conquer, the desolation occasioned by the capture of the former must be greater than that which arises from the latter. For one who may perish immediately in those conflicts to which the slave-trade gives rise, many perish by the attempts of the plundered tribes to supply themselves with cattle for those they have lost, and that indifference to human life and that state of universal disorder, which it is the tendency of the system to generate.

In discussing the merits of Africa as a missionary field, we must before quitting this subject say something respecting the other parts of this continent on which you ask my opinion.

I say nothing of the advantages America may gain from the new colony of Liberia, or of the advantages the people of colour may gain from becoming citizens of this new country. I leave such questions to be settled by the citizens of the United States, who are by their local knowledge better qualified than I am to decide them. But so far as our plans for the future improvement of Africa are concerned, I regard this settlement as full of promise to this unhappy continent. Half a dozen such colonies, conducted on christian principles, might be the means under the divine blessing, of regenerating this degraded quarter of the globe. Every prospective measure for the improvement of Africa must have in it the seminal principles of good government; and no better plan can be devised for laying the foundations of Christian governments than that which this new settlement presents. Properly conducted your new colony may become an extensive empire, which may be the means of shedding the blessings of civilization and peace over a vast portion of this divided and distracted continent. From some hints I have seen in some of the English papers, I perceive that you will have some difficulties to encounter in the prosecution of your present plan. It is the fate of every good plan for the melioration of the human race to be opposed, particularly at its commencement; and the virulence of the opposition is generally in proportion to the excellence of the plan proposed. But we have this to encourage us in our endeavours to persevere in the pursuit of a good object that it must in the end triumph. I cannot for a moment suppose that ever America will force the poor people of colour to go to Liberia. Such a mode of proceeding would neither accord with the liberties or good sense of your countrymen. And if every slave proprietor in the United States offer to make his slaves free, and the slaves are willing to accept their freedom on the condition that they will exchange America for Liberia, I can see nothing in such an arrangement to excite or nourish a spirit of hostility against your new settlement. Care should be taken, however, that the slaves

liberated on this principle should not be the worst slaves on an establishment, or slaves of bad character. If your new settlement should ever come to be crowded with persons of such a description, disorder, despotism, and ruin must follow, or at least must be in danger of following. As I do not see any American publications at the Cape of Good Hope, and as all the information I have of what is doing on your side of the water, is from the scanty notices of American affairs I can glean from the English papers, what I say on this subject is to be understood as spoken under correction. But with the information I have I would suggest, whether it would not be well to give the whole of the undertaking a religious character, and to invite the religious and benevolent portion of the black people to unite in it for the purpose of evangelizing and civilizing Africa. If your new settlement is to be so conducted as to answer the expectations to which it has given rise, the Committee or Board which may have the management of its affairs must keep in operation an efficient gospel ministry, and an efficient system of education. The natives immediately around the new settlement should be at once supplied with missionaries. Missionary stations should be formed at convenient distances from each other, so as to admit of a communication between them. And with a faithful and able missionary at each station you should have schoolmasters and mechanics, with all the apparatus necessary for the attainment of the object you propose. In this way you may evangelize and civilize one circle after another, till you have brought a vast portion of the African continent within the pale of the Christian church and the civilized world. This is what we are doing in South Africa, and would soon be able to do to a great extent, were not the generality of our white people more partial to the old system of seizing the country and then the property of the people, and then the people themselves for their own use, than they are to any plan which has for its object the destruction of caste, and the elevation of the aborigines of the country to an equal participation with themselves in the blessings of liberty and civilization.

I have read with attention the travels of Captain Clapperton and the journals of the Landers. They have made an important discovery, and it is upon that discovery that their friends must be content to rest their claims to public gratitude. It would be unjust and cruel to decide their merits by the composition of their journals. They did not go to Africa to write books, but to discover the Niger, and in that they have succeeded. Allowing them then that high merit to which they are entitled, I shall not be blamed for undue severity, if I find fault with some of their sentiments. They were evidently very deficient in the talents necessary to enable them to give a correct view of the state of society in those places they visited. One feels grieved at the charges of idleness, &c. &c. which they bring against a people who have not, according to their own account, a single motive to industry, beyond what was necessary to supply their present wants. It would be highly absurd to expect industry among a people, or indeed any thing but indolence and listlessness among a people, who had been so long under the withering curse of the Slave Trade, and who might be plundered or murdered with impunity by any wretches who bore the livery of their Chiefs, or those who held them in subjection.

Missionaries will have two difficulties to encounter in this country, the demoralized state of the people, and the zeal of the Mahomedans among them. In an incidental manner our travellers have furnished us with facts, the importance of which they did not seem to be aware of, which clearly show that the Apostles of the Koran are numerous and indefatigable on the banks of the Niger. There is a something in the doctrines of the Koran exceedingly favourable to the dominion of its votaries in such a country as Africa. They raise the savage to the condition of the barbarian; but as there is nothing in them to raise them above a semi-barbarous state of society, and there is something in them to prevent a higher rise in the scale of civilization, a Christian community

in the centre of Africa, keeping up a constant communication with America, would soon gain the ascendency in that quarter. Could you plant another colony like that of Liberia on the banks of the Niger, it might be the means of rolling back the tide of Mahomedanism which appears to have set in with so strong a current from the north, and of establishing a Christian state in the centre of Africa. If this is impracticable, a mission may be undertaken on ordinary principles; but the conducting of it should not be left to ordinary men; and those who are to engage in it should go forth in numbers, and with resources at their command, from which a great impression might be soon expected. A solitary individual may do much among a reading people, and who hold many principles in common with himself, to which he can appeal in his addresses to their understandings and to their hearts. But in such a country as Africa we must concentrate our strength, and keep firm possession of every inch we have gained, and make use of the resources we may be able to raise upon it for the further extension of our conquests. It was long a prevalent notion in England, that we might plant missionaries in Africa as a man may in the fertile lands of the United States plant acorns, and leave them to the rain and to the climate to spread themselves into forests. But our experience has shown the folly of that notion, and taught us if we would succeed in our object, that a more expensive and laborious system of cultivation is necessary. Like the trees of the field, the greatest difficulty is in rearing the first plantation; and when that has risen to a sufficient height to afford shelter, every new seed or young sapling should be planted within the range of its protection.

In making choice of a situation for a missionary station, a country that would repay the cultivator of the soil, and having if possible a water communication with the rest of the world, is to be preferred to an inland desert. The inhabitants of the rock and the dwellers in the wilderness are not to be forgotten, as the one are to shout for joy at the glad tidings of the gospel, and the other to bow down before the Saviour of men. But the most crowded parts of Africa are first entitled to our attention, and our object in following the other should be to induce them to exchange their wandering habits and their barren soil, to locate themselves on spots of the earth where they can cultivate the soil, and enjoy in Christian communities the social blessings of christianity and civilization. The desert is unfavourable to the fruits of christianity: and after repeated trials we have found that they never can be brought to perfection, or cultivated to any extent, unless they are literally planted by rivers of water, where they may rise into families and tribes. The ark of the Lord was carried into the wilderness: but it would not have remained long with Israel if the people had been allowed to choose the wilderness as their final abode.

The civilization of the people among whom we labour in Africa is not our highest object; but that object never can be secured and rendered permanent among them without their civilization. Civilization is to the Christian religion what the body is to the soul; and the body must be prepared and cared for, if the spirit is to be retained upon earth. The blessings of civilization are a few of the blessings which the Christian religion scatters in her progress to immortality; but they are to be cherished for her own sake as well as for ours, as they are necessary to perpetuate her reign and extend her conquests.

Because multitudes in England and America have lost their religion, to which they are indebted for their civilization, many pious people make light of civilization as connected with the labours of missionaries: but it should never be lost sight of that if men may retain their civilization after they have lost their religion, that there can be no religion in such a country as this without civilization; and that it can have no permanent abode among us, if that civilization does not shoot up into regular and good government.

The importance of education, and particularly of early education, begins only to be felt by many of our missionaries. The preaching of the gospel is the great

agency ordained by God for the conversion of the world; and it must precede and accompany every other agency that has this object in view. In the first age of the church, and more particularly in the first part of that age, the preaching of those employed in this part of the ministry, and the conversation and example of the primitive Christians were the means, I may say the only means, which could be employed to evangelize the world. The instruction of the rising generation was however of such obvious importance, that it never could have been for a moment overlooked in Christian families; and while the parents were engaged in training up their children like young Timothy, who was taught to read the Holy Scriptures from a child, the Pastors and Elders of the primitive churches appear at an early period to have cared for the lambs of their flocks. How far the general education of the people around them was then a subject of deep interest with the churches of Christ, we are not informed: but as the boundaries of the churches were enlarged, and many were added to them who could not themselves read, and for that reason could not teach their children, provision was made by the churches for their instruction. When civil governments arose, professedly Christian, so long as they manifested any thing of the spirit of Christianity, more or less was done to furnish the poor with the means of instruction.

I shall here confine myself to one aspect of the subject—the importance of raising up in savage or barbarous countries, with the least delay that is possible, a Native Agency.

You may as well think of supplying all the continent of Africa with bread or corn from Europe, as to supply it with teachers and the means of instruction from Europe. The seed-corn may be furnished; but it never can become general, unless it shakes, and stocks the country to which the first handfuls are carried. This great object has hitherto been too much neglected in missionary work. The work of God in the conversion of the world has never been carried on to any extent without a native agency; and that work has always prospered in proportion as that agency has been numerous and effective. The Apostles preached the gospel within the pale of the civilized world, ordained Bishops and Elders in every city in which churches had been formed, and left the newly appointed office-bearers to carry on and extend the work of God, while they employed themselves in preaching the gospel in the regions beyond them.—Even at the period of the reformation, the reformers could have done nothing without the sympathies of the people, and without a native agency. In countries which have been civilized by Christianity, agents are easily found in a great measure prepared, and what is wanting is easily supplied. But in savage and barbarous countries, we can only look for a native agency by the general education of the people. I say *general education;* for we have found by experience that we must raise the community itself to a certain level, before such an agency can be found as will prove to be of any efficiency in the general spread of the gospel. When the power of religion is first felt in its quickening influence at a missionary station, the change is so marked, that the individuals thus awakened are frequently the means of communicating what they have felt to others; but in persons of this description there is so much ignorance mixed with their new light, so much of the old leaven remaining, and the fancy is so much more powerful than the judgment, that they constantly stand in need of their teachers to watch over them; and few of them indeed can be *appointed* as authorized teachers of others.

To raise such a community or people in the state I have described by education, the work should be begun as soon as possible. If the children of parents in such a state of society are not put under instruction till they are 7, 8, or 9 years of age, after all the education which can be given them they will differ very little from their parents. Conducting our schools on this plan, generation after generation will pass away under the most discouraging circumstances to the

rdinary observer. In 1819 education had made little progress among the Hotentots. Something had been done, but nothing in proportion to what might ıave been expected, or that could be turned to any account; and many engaged n the missionary work assured me that I should never be able to raise up a naive agency to assist us in the work among the Hottentots. Such a prophecy ınder such circumstances could not fail to insure its own accomplishment; for I ıave invariably found where a missionary despairs of improving the condition of he natives, he as invariably fails to effect the object. But we had at that time ın example of a native boy at Pacaltsdorp conducting a small school to my saisfaction: and it was evident to me that there was no solid ground for the objecion: and that if we failed in this object, our labour would prove in vain in the ınd. The schools then at Bethelsdorp and Theopolis were in a very low state. The parents felt no interest in the education of their children; the attendance was very irregular; indolent habits had been contracted before the scholars ;ame under instruction; and it was difficult to say from the appearance of the chools, whether the children or the masters found their books the most irksome. From the want of labourers, and other business of paramount importance upon ny hands, nothing could be done to improve the schools till 1821. From that ıeriod, through the means which were adopted, the schools were better attended, ,nd a degree of life and animation was thrown into them, which encouraged our ıopes. About this period my arduous conflict with the local authorities and he colonial government commenced; and the attention of the missionaries was vithdrawn from the schools, being almost entirely occupied in correspondence vith the constituted authorities of the colony, and executing their commands; vhich were often multiplied with no other apparent view but to annoy them and rive them from their stations. During that struggle the importance of the chools was not, however, lost sight of, but owing to various causes I need not numerate, much less was done than I wished to see effected.

As an illustration of the principle I have laid down, I shall give you a brief ccount of the state of things now at the Kat River settlement, on the borders f Caffraria. This settlement was begun in 1829. It was in that year that the affers were expelled from it; and the peopling of it with Hottentots appears to ave been an after thought. The plan was suggested to the colonial governıent by Captain Stockenstrom, the Commissioner General on the frontier disict; and it was urged by that gentleman on sound political views, which were cceded to by the colonial government. When the plan was arranged and greed to, the Commissioner General visited Bethelsdorp and Theopolis, two of ur missionary stations; and by his persuasion 144 families, including the most espectable families at those institutions, went to settle in this new territory.— The plan was, to settle the Hottentots in small villages, and to give them a proerty in the soil. The families from our institutions were soon joined by others vho had never been at any missionary institution, and of this latter class there re now between 3 and 4000 in the district. I visited this people early in 1830, nd I then viewed with pleasing surprise their industry, the spirit of hope by vhich they were actuated, their anxiety for a religious teacher, and their deterıination to have education for their children. One woman I found surrounded vith 50 children, in a place where they were literally wedged together, so that ne could not move without disturbing the whole mass; and with the leaves of New Testament, which were all the lessons she had to set before them. At ll the other locations where I found Hottentots from our institutions, I found the ame desire for the instruction of the rising generation. But it was not till Mr. tead (who is now the missionary settled in that district) went among the peole, that we could do any thing efficiently to aid them in the desire manifested y them for their own improvement and the improvement of their children. On ıy late visit to that district in 1832, the expectation excited by what I saw in 830 was in every respect more than realized. The exertions the people had

made to lead out the water, of which they have an excellent supply, for the pu
pose of irrigation, the lands they had brought under cultivation, the houses the
had erected, and the decent clothing in which they appeared, with the improv
ment I remarked in their habits of thinking, in their address, and in the sel
respect they discovered—evinced a general improvement that afforded me th
most exquisite pleasure. At Philipton, the location at which the missionar
resided, there was an infant school, very ably conducted, and a sewing schoo
by the Miss Reads, and a school on the British system taught by a Hottento
boy, including both together about 140 children. At one location where th
whole of the party had been Bushmen, and were in a state of nature whe
they settled in the district, I found a Hottentot schoolmaster who belonged t
Bethelsdorp, and a Christian people. This man was introduced among then
by Mr. Read; he had been the means of bringing most of the old people to th
knowledge of the truth; he kept Divine service among them, except on the firs
sabbath of the month, when all that could travel so far went to Philipton to th
Lord's Supper; and he had a day school in a flourishing condition. On thi
visit I established several infant schools, which are conducted by young peopl
formerly at the missionary stations, and who have been instructed in the infan
system by the Miss Reads. The people have plenty of food, and it is surprising
to see how well they are clothed; but they have not yet money in general, an
cannot therefore do every thing they wish to do. The plan I adopted in estab
lishing schools among them was as follows:—The people furnish the teacher
with land and plough, and sow and reap it for them, or they supply them wit
food: and I allow each teacher 1s. 6d. or 2s. a week, to purchase clothing fo
them. On this principle eight schools were established in the district on m
last visit to it. The economy and the means by which we are enabled upo
this system to multiply the means of instruction, are too obvious to require fur
ther illustration. Many of these native teachers fill their spheres of labou
with as much efficiency as many persons we get from Europe might do, an
we can with the salary of one European teacher employ 20 or 30 such teachers
Besides the number of such teachers that we can employ instead of one, w
have no expense of out-fit, passage money, and their widows and orphans ar
no charge to the society. Looking at the scenes this district presents, and par
ticularly at the schools, with the pleasure they were calculated to inspire, m
pleasure was not without some regret. Had I been warmly supported in m
views 7 or 8 years ago, and had I met with that cooperation I wished for
instead of 8 or 9 schools conducted on this principle, we should have had fiv
times the number.

The religious aspect of the district was not less encouraging than the thirs
of the people for the education of their children. The public ordinances o
the Gospel are on the Sabbath well attended. The Rev. W. Thomson an
Rev. J. Read are the ministers of the district, and they hold service at tw
different locations apart from each other. The sabbaths I was at Philipto
the congregations might be about 1000 people, and I do not know that ever
was more affected than on seeing this people on the sabbath morning comin
from the different locations in groups, well dressed, and in the most decent an
orderly manner, at the sound of the church bell. In conversing with the peopl
the leading feature of their piety appeared to be gratitude to God, which was ofte
manifested by tears, when they contrasted their former bondage and wretchednes
with their present prosperous condition. To enter into their feelings, and to form
a proper estimate of what has been done for them by the instrumentality of th
missionaries, it was necessary to keep in mind what they were before the mission
aries came among them. We now compare all we see among them with nothing
When our missions commenced among those people, they were in a conditio
much worse than that of common slavery; they were without any religion
without morals; without one yard of cotton or woollen cloths, and I may sa

naked, without property, living in licentiousness and drunkenness, and without any desires excepting such as terminated on beastly gratifications.

The morality of this district cannot be omitted in our present estimate; and to illustrate this it is necessary only to say, that they have a magistrate of their own nation, and there has not one offence occurred in the district that it has been necessary to bring before the circuit court of justice.

To illustrate the importance of a Native Agency, it is necessary only to say that the work of God among the people and in the schools is carried on chiefly by the people who were from Bethelsdorp and Theopolis. They are the leaven which is leavening the whole lump. At each of the locations where these people are placed they are active in schools, and in bringing others under the means of grace. From the church at Philipton several of the office-bearers and other gifted individuals visit on the sabbath the distant locations, and many of them preach, perhaps with much more effect to their own countrymen than persons of superior education would do, and who from the nature of their very education, and their ignorance of the customs and modes of thinking among the people, might not have the same access to their understandings and their hearts.

While education of the people as a whole is pursued as of paramount importance, the Christian minister is not to allow himself to sink into the mere schoolmaster. Those who are advanced beyond childhood, and who may never be taught to read, are to be objects of his Christian solicitude, and are to be brought under the influence of Christian principles for their own sakes, and for the influence they have over the rising generation. And it is by the oral instruction of the missionaries, any reasonable hope can be entertained of bringing them within the pale of the Christian church. The instructions given to them need not occupy much of the missionary's time in the usual mode in civilized countries of preparing sermons and addresses for them. Provided he can speak to them in their own language, the simpler, the shorter, and the more familiar his addresses are, the more effective they will be. Conversation and a conversational mode of preaching, is the best suited for their condition: and the missionaries who have followed this plan have been the most successful.

In raising up and keeping in operation an effective agency, the public ministrations of the word of God are necessary. When religion has made some progress among a savage or barbarous people, it is under the public administration of the word of God they receive those elevated sentiments and accessions of Christian zeal, which exercise their benevolence to their fellow men, and preserve alive in their minds those spiritual energies which carry them forward in the exercises and labours of Christian love. The efficient ministry of the gospel in public, and in the social meetings of the people is like the action of the heart to the human body, it is from it, that health and life are diffused over the whole body. But the missionary will do very little good who considers his duty at an end when he has done preaching to the people. It is not enough for him to say: I have preached the gospel to the people: I have set before them the words of life and death: I have told them what to shun and what to practice. He must ascertain whether the gospel is received, whether the evils against which he has warned them have been shunned, and whether the duties he has enjoined upon them have been put in practice. He may not immediately see the signs of conversion, and in many cases he may have to wait long for them. But there is a diversity of means besides preaching, that he must employ in his work; to all these he must be attentive, and into all these he must be constantly breathing a spirit of life. In training up an effective agency, the gifts and graces of the different members must be called forth into exercise, and it is when they are thus employed that he fits them for being useful to each other; and it is from those that make the greatest improvement that

he is to select individuals for special purposes. An efficient agency will be looked for in vain, if suitable means are not thus employed to secure it.

By the blessing of God upon the ordinary means employed to evangelize the heathen, men who have never been taught to read may be very useful in the church, and to those around them; but without the education of the rising generation this kind of agency can never be extensively useful: teachers cannot be raised up to continue the work of God in a heathen country: and after all the money which may have been expended upon them, the cause is in danger of perishing, and in such places it may ultimately die away. From what has been said, one thing is clear, that to carry on and extend the missionary work we must have Native Agency; and that to procure that agency the work of education among the heathen cannot be begun too soon, nor carried on too extensively.

We come now to the importance of Infant Schools. If Miss Hamilton's opinion is correct, (and I fully agree with her in it,) that, generally speaking, the character is formed by the time a child is seven years of age, the propriety of beginning education at an earlier period than what has been customary, particularly among the heathen, is obvious. Dr. Vanderkemp, remarking the debilitating effect of the manners and conversations of the parents upon the minds of the children, had his mind for some years before his death occupied with the plan of an Orphan Asylum. The scheme miscarried for want of sufficient funds, and that sympathy with it in England necessary to raise them. This is not to be regretted; as it never could have been carried to that extent which would have answered his expectations.

The Infant School system at our missionary Institutions supplies this desideratum in a manner so complete that it scarcely leaves any thing to be wished for. There is in the system a power of expansion which has no narrower limits than the ignorance and incapacity of its conductors. Even if the children are left to live with their parents, before they even are capable of being injured by the parents, it brings their minds under a new influence which shields them from harm; and while it calls forth and invigorates their intellectual powers, it sheds a softening and subduing influence over their dispositions and manners, and impresses upon the heart at the most favourable season those religious and moral lessons, which it is to be hoped will grow with their growth, and by this means give rise to a state of improvement in one generation, which it would require many generations to accomplish on the old system. I am not now theorizing on this subject without data. Short as the time has been that our Infant Schools have been in operation, the effects they have already produced, justify all that we anticipate from them. The children at our Infant Schools are remarked by every stranger for the gentleness of their manners, the intelligence which beams in their countenances, the delight they take in their school exercises, as exhibiting a contrast to their elders in the upper schools. They keep always by themselves; they can scarcely be brought to associate with the other children; they are even when at play out of doors engaged in their school exercises; at the same time children of three and four years of age are making more rapid progress in acquiring their letters, than boys and girls of nine and ten years of age do in the other schools. While with their parents their minds are so filled with their school exercises, that instead of listening to their parents they become their teachers. And while the pleasure they have in these schools draws them to them, (a matter of great importance among the heathen, the reluctance of the children to attend the schools being one of the greatest discouragements the missionaries have to contend against,) the happy effect these schools have upon the minds and tempers of the children, secures the ready co-operation of the parents, who (as is customary among savages or barbarians,) seldom cross the inclinations of their children. It is a singular fact, and it does not say much for the superiority of the white man, that the system

is much more cordially received, and much more highly appreciated by the Hottentots and other people of colour in this colony, than it is by the generality of the ruling class, and it has not been without a mixture of strong emotions, that I have often contrasted the enthusiastic feelings of the one, with the indifference of the other. We have no difficulty in introducing Infant Schools among any of the tribes of South Africa. Wherever they have been introduced they have been regarded by the natives as presenting the most attractive scenes; fathers and mothers, often crowd about the windows of our Infant Schools to hear and observe the children; and when the little things have been repeating that lesson,—"We love our sisters and brothers—we love our fathers and mothers," &c. I have often seen them turn away their heads to hide their tears.

My sentiments relating to the relative importance of the ministration of the word of God and the education of the rising generation, have been so distinctly expressed that I hope they cannot be mistaken. I do not place them in opposition to each other; and if I have enlarged more upon the importance of early education than upon the importance of preaching to the people, it is because too many good people, and too many missionaries regard the latter as every thing, and the former as of little importance; and because the duties of the one are more agreeable to the fancy, to the indolence, and to the vanity of the human mind, than the other. All men love to work upon large masses, and wish to see every thing done by mere speaking; but we have as yet found out no royal road to the result we labour to effect. The gospel never can have a permanent footing in a barbarous country, unless education and civilization go hand in hand with our religious instructions. On any other principle we may labour for centuries without getting a step nearer our object—the conversion of the world to God—than that which may have been attained in the first 10 or 12 years of our missions. And if your missionaries go to labour in any part of Africa with different views than those I have expressed, and persist in their error, they will probably die closing their days in regretting their mistake.

Long as this communication already is, I cannot conclude it without adverting to another most important feature of the subject, which has hitherto been too much overlooked in England—the qualifications necessary in missionaries designed for Africa. Down to a very late period, and even now, this error is very common among religious people in England, that missionaries unfit for India and other places, will do very well for Africa. To this part of the subject I cannot at present do justice, but I cannot avoid calling your attention to it, and marking it out to you as a delusion that the missionary societies in America must be on their guard against, at the very commencement of their missionary operations on this continent, if they would avoid in their course of proceeding, much useless waste of money and of time, and see their labours and their wishes crowned with success. I know of no situation upon earth that requires a greater knowledge of the world, and more of the philosophy of religion and human nature, than are required in the mind of the man who has to begin and conduct the affairs of an African mission. What Richard said,—"A kingdom for a horse," I am sometimes disposed to apply to a missionary. To render his labours efficient, he has, from the moment the first germ of civilization is imparted by the effects of the gospel on the hearts of the people, till the desert shall begin to blossom around him, and the blossoms to ripen into fruit,—one of the most difficult processes to conduct, that can occupy the attention of a human being. While his character and judgment must be such as to secure the full confidence of the society to which he belongs, and the ascendency of his mind such as to make those around him and engaged with him in the same work, look up to him, (for the mere ensign of authority is nothing, so far removed from the control of the parent society,) he must be able to perceive what the people want, and to supply a thousand influences to carry on

the civilizing process, which are not required in a minister of the gospel among a civilized people. Among a savage or barbarous people, who are without civil government, the missionary or missionaries have to supply this deficiency; and they have nothing to supply it but the confidence the people have in their wisdom, their integrity, and their disinterestedness. At our missionary institutions during the first stages of our missions, the missionaries have all the secular as well as the religious affairs of the people upon their hands; and at our missions beyond the colony the prevalence or prevention of domestic and foreign broils among neighbouring chiefs frequently depends upon the conduct of the missionaries.

The most critical of all periods in the history of missionary labours, is that when the people become ripe for civil government. If Providence has not provided a governing and master-mind among our missionaries at that period or stage of the process, all will be in imminent danger of being lost. I shall mention one fact to you,—but avoid names, because all the parties are alive to illustrate this sentiment. We had at one station beyond the Colony, a succession of excellent men, men of great piety, and who were useful among the people up to the point I have noticed. The first conducted the people from a savage state to the agricultural state, and among the old people, generally speaking, to whom he had been made useful in their conversion to God, he maintained his authority. Others at different periods entered with him into his labours, and the young people were generally taught to read, and some of them could write and cipher. The profession of christianity was now universal among them; every man had one wife only, and the children were baptized and taught the Christian faith. Something like a civil code was extracted from the New Testament, and when the society was in an infant state it was submitted to by the old people. As regulations for the government of a Christian church, all was proper, but all the people on the station, though they professed themselves Christians, were not Christians. Many joined them and conformed to their regulations, who were far from being religious men; and the young people grew up, and as few of them had tasted the grace of God, and had received but a very imperfect education, they became troublesome under the regulations which they considered too strict for them. Vexed with the troubles which now arose, and finding that they could not manage the people, they left the station, one after another in despair, abandoning all that had been done. In this distressing predicament, and when nothing but utter desolation was looked for, I turned my eyes to one missionary, who readily entered into my views, and immediately repaired to the deserted station. On his arriving among the people, he found them all divided among themselves. The first Sabbath he preached to them, he had not a dozen people to hear him; and so much injured had their minds been by their divisions, that the majority even of that small number, looked upon him with indifference. The fruit of the labours of many years seemed suspended upon a single hair; but that hair soon became a thousand; and the dozen with which he commenced his missionary labours at this station multiplied into hundreds; and there is not at this moment in Africa, a more flourishing missionary station, or one where love and union prevail more.

After all that can be said about the perfection of any one system, or the superiority of one system over another, our success must under the blessing of God depend upon the character of our agency. The missionary in a country like this, in addition to piety and disinterestedness, requires to be a man of resources. On my last visit to the Kat River settlement, I visited a party who had been till they came there all their lives in the bushes; and were what are called in South Africa wild Bushmen. When they were permitted to settle on the Kat River three years ago, they had literally nothing but the old sheep-skin karosses about their shoulders. They had not so much as one iron tool, they had no seed corn, they had nothing to give in exchange for any. With a borrowed hatchet they

made a wooden plough, which had not about it one iron pin. From one Hottentot they borrowed two oxen, with which they ploughed their ground: from another they borrowed seed corn. By the first crop they were enabled to repay their seed-corn, and purchase some bullocks and some iron. To get a more perfect plough they must use their iron; and to do this they substituted a skin for a bellows, which they worked with their hands. The second plough had an iron coulter; and is a very respectable instrument; and the second year's crop put them in easy circumstances. When I saw them on my late journey, they had not only made a wagon for themselves, but they were making and repairing wagons and ploughs for the neighbouring locations. From this little anecdote you may see what kind of men we need as missionaries in Africa. We do not want men that must have situations made to their minds, before they can work in them with pleasure or profit; but men who come here to make easy situations for their successors, men who know not what difficulties mean; of creative minds, and of governing minds; who by faith in God, and confidence in the efficacy of means, can subdue all things before them; men like your Beecher, who can believe practicable what all the world declares to be an impossibility. It is amazing what men of this description, by the divine blessing, can effect. Academical acquirements are desirable; learning is desirable; but these are nothing without mind. Give me a man deeply imbued with the spirit of the gospel, with the practical mind of your own Franklin, if he has never had a Latin book or a Greek Testament in his hand: and if that man be thrown on any part of the African Continent, with nothing but the Bible and his *common* sense to guide him, that man will do more as a missionary than ten feeble-minded men with all the learning of the schools. I have seen half a dozen of educated men despair and do nothing in a sphere in which they were succeeded by a man, under whose labours in the course of a short time the desert has become as the garden of the Lord.

Let it be remembered, that I do not speak against learning; it is desirable, and the superior mind is greatly elevated by it. I do not speak against a talent for languages: without this the languages of the natives are not to be acquired. But I wish to impress upon you the necessity of mind in an African missionary along with education; and the superiority of mind over education, when you are left to choose between the two. You will not suppose that I mean any reflection upon the missionaries who have gone from America to the heathen world. So far as I have had the means of judging, I believe, generally speaking, that the American missionaries are in some important points superior to our own. A remark of your Judson, at the commencement of the Burman mission, and before I thought of being a missionary, attached me to the man, and raised him still higher in my estimation, since I have seen its force more fully unfolded to me in this missionary field. The following is the remark to which I refer:— "Keep us from pious, well-meaning, wrong-headed men: for one man of this description will do more harm in a situation like this, than a missionary in his whole life will be able to remove." I would add to the above remark a prayer, that the Lord would keep our directors from sending us useless men; for if this evil is not guarded against, we shall soon have all the funds of our societies absorbed doing little or nothing.

What is emphatically designated the gospel of Christ must be the soul of all missionary operations; but with those that are the instruments of imparting the quickening spirit, there should be at all our missionary stations individuals who know the connexion between soul and body, and who know what must be done to the body to keep the soul healthy, and the body a fit habitation for the soul. When the principles of Christianity take possession of the heart, there is a principle of life: but the developement and direction of the powers and tendencies of this life, from its first germination among barbarians, till it pervades the surrounding mass, and gives rise to all the forms of civilization and government, is

an arduous process, and one that requires mind and devotedness to the cause to conduct. Till civil governments arise among the tribes of Africa, (and this can never be the case but by the labours of our missionaries,) there can be no public virtue; in other words, there will be no checks upon individual selfishness; and there can be no end to the desolating wars, which families and small tribes wage against each other.

Christianity has not yet put an end to the wars of civilized nations, on this simple principle, because it has not yet raised the common people by education to that elevation to which it is fast raising them, and from which they will see the folly as well as the wickedness of war. But the wars of civilized nations and those of barbarous tribes differ so much in their character and effects that they cannot be brought into comparison. The great object of the missionary is to impart to savages or barbarians the principle of a new life; and in doing this, and in doing what is necessary to cherish, strengthen, and propagate this principle, and aid it in the developement of its powers, and preserve those that receive it in peace and security against wicked and unreasonable men, he will during the first years of his labours have much to do; but if he or some one with him is not at hand to supply the want of the rising community, and to guide them in their civil affairs, it is vain to expect that his labours will be attended with any permanent fruits upon earth. Heaven may receive from his prayers and labours a few souls; but he will scarcely be removed from the sphere of his labours when the field he had cultivated will return to its former state. The traveller may pass over it in a few years without any one to tell him where the missionary lived; and instead of the captivating scene described (and faithfully described) in the pages of the Missionary Journal, he may find nothing but a moral desert. We have at this time before us in Africa examples of the evil we deprecate; and we have, through mercy, examples of a different description. By the blessing of God upon the labours of our missionaries, a new country has been brought within the pale of the Christian church; and at the general request of the people, we are now soliciting the government to receive it as a part of the colony. We have the prejudices of a powerful class against us, who would rather have the country than see the people recognized as forming part of the colony; but I do hope that God will ultimately secure to them the peaceable possession of their fountains and lands, and defeat the designs of their enemies. I am the more inclined to hope that this will be the case under one form or another, as the only objection which was made to the plan the other day, when I was urging it upon our present governor, Sir Lowry Cole, is not one that is insurmountable. When I had stated to the governor the intelligence and the civilization of the people, the great services they had rendered to the colony, having defended it upon its northern boundary along a line of 300 miles, without having cost the government any thing, and the evils that would arise were the defence removed;—he remarked, that the government at home was always suspicious of governors in colonies enlarging their boundaries; that it appeared to him that civilization would in this manner proceed into the interior of Africa: and that if the government were to take into the colony every new district civilized beyond its boundaries, he asked, where the limits of the colony would end?

The next question which occurs to me, and which I shall answer as briefly as possible, is as to the manner in which we may expect the gospel to proceed in its advances over this vast and benighted continent. Reasoning from the circumstances of this colony, from what is to be learned of the progress of Christianity from history, and from what has come under my own observation, my decided opinion is, that the progress of Christianity in Africa must be slow; that its light must radiate from certain well chosen positions; and that the districts in the neighbourhood of the first position chosen, should be enlightened; and that every new missionary establishment must keep what has been gained, while it is extending its conquests in the regions beyond it. The growth of Christianity

in such a country should be like that of an empire; which is enriched and strengthened by every inch of new territory, which extends the line of its frontier. What is gained is by this means secured; and out of the materials accumulated in this manner, the conquests still to be made, become easy and rapid. Every new village brought within the pale of the church increases her resources, and adds to the efficiency of her native agency. By this means, in going forth to fresh conquests she becomes to her enemies "bright as the sun, clear as the moon, and terrible as an army with banners."

Every aid should be afforded by your missionary societies to your new and interesting settlement. By an efficient ministry and due attention to the schools of Liberia, the foundation of a future empire may be laid in that settlement, that may in a short time do much to evangelize the surrounding country to a great extent. When the government of that country has gained the confidence of the nations beyond it, multitudes of those nations will put themselves under its protection, and among such people you will find employment for a large body of missionaries.

My views on this subject cannot be more happily expressed than they have been by one of your own countrymen, the late Rev. Sam. J. Mills, in the following extract:—"If by pursuing the object now in view, a few of the free blacks of good character could be settled in any part of the African coast, they might be the means of introducing civilization and religion among the barbarous nations already there. Their settlement might increase gradually, and some might in a suitable time go out from that settlement, and form others, and prove the occasion of great good."

The memoirs of that interesting man did not come into my hands till a few days ago, and till I had written my own sentiments upon this subject. Mentioning to a friend that I was very anxious to see something respecting the settlement of Liberia, the memoir of Mr. Mills was put into my hands, and in perusing it I was very much struck with the largeness and comprehension of Mr. Mills' views.

There is so exact a correspondence between his views as to the best mode of evangelizing and civilizing Africa, and my own, that the one seemed to me as if it were a copy of the other. From the first notice I had of your settlement of Liberia I contemplated it under the same aspects as those under which Mr. Mills appeared to have viewed it, when he was sacrificing his health and *life* for its establishment. And I cannot help feeling surprised that Mr. Mills with his opportunities should have arrived so soon at the just conclusions to which he had come on this subject.

The whole of Mr. Mills' memoirs, (which I have perused at one sitting) convinces me that from your intercourse with the native tribes of America, or some other cause, that you have much more enlarged views on this subject, than are, generally speaking, to be found in England. But however far you may have got before my countrymen on this point, you will not be displeased to find that the fruit of 14 years experience which I have had in Africa, goes to confirm all the views of your own enlightened and lamented countryman.

The details I have already given of the history of the Griquas, while they illustrate the elevating power of Christian principles, and Christian education, confirm what I have said as to the manner in which you may expect the gospel to be propagated by means of your new and interesting colony on the African continent.

There is another lesson which is taught by them, that I must notice in this place. They point out to us the wisdom of making choice of proper sites on which to commence our missionary operations. A sea-port on the coast of Africa is preferable, if it can be obtained, to an inland situation. The only real danger that the Griquas are in at this moment, arises from their contiguity to the Cape Colony, and their entire dependence upon it for all the supplies to which their civilization has given rise, and without which they cannot now

maintain their civilization. Their services to the colony have been great; and their removal from their present situation would be the greatest misfortune that ever happened to this colony. And yet all those services and all their civilization, have not been able to eradicate the prejudices of the colonists against colour.

The following anecdote will illustrate to you my meaning. Some time ago the Griquas presented a petition to the colonial government, setting forth the injuries they received from the Boers coming over the river, and depasturing the country, &c., &c., and they requested that if this practice was to be continued, the Boers might be directed by the colonial government to make application to the local authorities among the Griquas, who would show them where they might pasture their herds and flocks, without trespassing on the property of individuals. In a newspaper in which this petition is recorded, and on the margin of the paper opposite to the humble request which concludes the above extract, some one has written, "Matchless impudence!"—Handing the paper to a gentleman standing by, and at the same time directing his attention to the request of the Griquas over against it, he remarked.—"The writer has expressed only the general feeling with which such a request from such a people must be regarded."—Had the Griquas been situated at Port Natal, or at any other place similarly situated; what might we not have expected?

I will not point out to you the difference to the continent of Africa between colonies of civilized white men and civilized black men. There appears to be existing in this day a prejudice in the breasts of white men against black men, which nothing short of a divine power can remove, and till black men are civilized, and till they rise to a level with us, we have no reason, in the present state of human nature, to expect white colonists will either regard or treat them as fellow creatures. Contempt, the parent of so much cruelty and injustice to the coloured people, appears to have arisen with the practice of making slaves of black men exclusively, and it gives us a frightful view of human nature, that the injuries we have done to that race of men should be the ground of our hatred against them: and that that hatred should be evident, in proportion to the cruelty and injustice they have suffered at our hands.

The evil is not, however, incurable. The first step to reconcile white men to men of colour is to endeavour to raise the latter above that degraded state to which our injustice has reduced them: and as our sons, it is to be hoped, will be more innocent with regard to crimes such as have been committed against Africa, than we are, it is to be hoped that they will cherish towards them a more kindly feeling than we do. There were no prejudices against colour when Egypt was the cradle of literature and science, nor even in the days when the Grecian and Roman republics were in their glory, and those prejudices will most certainly pass away, as the principles of the Gospel become more effective on the minds of white and black men.

If any man were to ask me the question. What is Christianity doing for the world that Infidelity is not doing? I would point to Mills & Burgess, and the friends and zealous supporters of the Liberian settlement; and ask another question in reply.—Whether there was any difference between the men I have named and the abettors of slavery, and the captains of slave ships? Africa, the present state of the continent of Africa, from one extremity to the other, furnishes the best answer to that question. On the one hand we see men agreeing in their hatred of vital religion, pouring their contempt and scorn upon every thing that bears the name *evangelical*, using the word *saint* as a term of bitter reproach; like so many birds of prey hovering over Africa, and ready to destroy all those that would throw a protecting shield over the victims they have marked out for destruction:—and on the other hand we see men of the same complexion, of the same nation, perhaps belonging to the same families, spending their means, sacrificing their health and comfort, enduring the con-

tumelies and scorn of their fellow men, and risking and even giving up their lives, to save and protect from destruction the helpless objects the others are impatient to devour. Can we conceive of a greater contrast under heaven? Can we conceive of a greater contrast in the invisible world than this picture presents to our view—You have probably seen by this time, through the medium of some of our English periodicals that we have done something in Africa towards the establishment of Temperance Societies. The opposition we have had to encounter, and still have to contend against in this good work, has been very great, and it can scarcely be said to be lessened. But the partial success that has attended our humble endeavours is matter of great thankfulness. The Pharisees and Sadducees among us, like their prototypes of old, reject all these things; and the despised *Heathen* (a designation given to all people of colour, for in this colony we allow none but white men to be Christians) receive them.

Our Infant School system, and the cause of the Temperance Society have their warmest friends among the very highest, and what are called the lowest grades of society. The Governor and his lady, and a few others at the head of our Society, and the Hottentots, agree in thinking Infant Schools and Temperance Societies most excellent things. But the intermediate grades among the white population, with the exception of a few individuals, see nothing in them that they themselves or their children stand in need of to improve them. "We are all sober people here" said a merchant at our last public meeting of the Temperance Society—"we stand in no need of Temperance Societies: I drink as much as my neighbours, and I do not drink more than six bottles of claret after dinner."

At our missionary institutions we have found Temperance Societies to be what a person at one of our mission stations called them, *John the Baptists.* "They are (said he) sent to prepare the way for the kingdom of God." Our missionaries have found them to be the most valuable auxiliaries in promoting the cause of God that we have ever had in Africa. We have Temperance Societies at each of our missionary stations, and I believe there are very few of our people that do not belong to them, and conform to their rules. At the new settlement of the Kat River, we have 1400 members belonging to the Temperance Society established in that district. I shall if possible get you a copy of the speeches of the Hottentots at the last anniversary meeting of the Temperance Society at that place; which will give you a better idea of the benefits the Temperance Society has conferred upon that people than any thing I can say.

If the greatness of an individual is to be estimated by the mass of mind on which he operates, and the benefits he is enabled to confer on mankind, perhaps Dr. Beecher may be considered as the greatest of all your great men. Whatever doubt there may be in America on this point, this much is certain, that the Hottentots in South Africa know of no greater man than Dr. Beecher, and consider him as entitled to one of the first places in the list of their benefactors.

During my late journey, I was some months beyond the Great River, without any communication with my family. But my wife had taken care to forward your letter to me, that I might receive it as soon as possible, and while I was travelling among our missionary stations on my way to Cape Town, my long absence from home and the business which I had at Cape Town pressing my instant return, prevented me from having it in my power to reply to it then, but I took the opportunity of reading it to the people at the different missionary stations on my road; and it was the occasion of much refreshing to the missionaries and to the people. The poor Hottentots were greatly rejoiced at the accounts you have given us of the success of the Gospel in America; and it was deeply interesting to observe how their countenances brightened up, when I read to them that passage in which you give an account of the Temperance Societies in America, and make it a question, "Whether it would not be possible to introduce them among the Hottentots?"

The great danger in commencing a mission or missions in Central Africa, will be in attempting to do too much at once, and to spread your energies over too wide a field. Men of lively fancies, and many sober minded men, in the commencement of a great work, disdain to have their views confined within narrow limits. They would illuminate the banks of the Niger with the light of Divine truth as the people in London illuminate the banks of the Thames with gas lights. Disgusted with the difficulties and slowness of the process at home among the lower orders of the people in London and in other large cities, or in many parts of the country, their minds sweep over hundreds and thousands of miles at once; and they expect from single and solitary missionaries, what thousands and tens of thousands of clergymen and ministers of different denominations, together with 100,000 active Christians, are not able to effect among a scanty population compared to the Heathen world.

The machinery necessary for the introduction and preservation of civilization among a people is elaborate and expensive. Judges, magistrates, prisons, policemen, lawyers, schoolmasters, printing, and all the vast apparatus of a civilized country, require pecuniary resources, and resources of that nature cannot exist without government, and where there is no civilization there can be no government favourable to religion and virtue. In Africa the people have to be formed, before they can be brought together into civilized communities; the resources necessary to begin, to carry on, and complete the civilizing process, have to be created; a new world must be opened to them, and a new class of motives must be brought to operate upon their minds; the most inveterate of all habits must be rooted out, and new habits imparted, before the natives of Africa can have primers, school lessons, and schools and bibles, and the stated ministrations of an Evangelical ministry, fixed among them. If we cannot get our friends in Europe to see the importance of such an apparatus for securing the effects of the gospel among a people, how are we to expect this enlargement of mind from a people just emerging from a savage or barbarous life? When the power of the gospel is seen in England in raising a brutish mind to a concern for the salvation of the soul, do we expect that this concern will be at once attended with all the fruits of the Spirit, and that it will at once supply all the defects arising from an imperfect education, or from what may have been a state of brutal ignorance? It may be asked then, On what principle is it expected that savages and barbarians are to rise up all at once, with those tastes and views to enable them to form themselves into societies, that will unite in themselves all those qualities and regulations, which are the richest fruits of an advanced civilization? It is a curious fact, that the native converts in Africa, who have the fewest artificial wants, are the least useful to us in our churches; and that we never expect that they will be at much expense to promote the cause of God, till their tastes and benevolence are improved by the increase of their own social comforts. It is not our object merely to raise up single institutions in Africa, and to cultivate a few individuals as specimens of what may be done with Africans; but to diffuse abroad over the whole continent the blessings of religion; and this never can be done unless the body of the people among whom we labour shall be raised in the scale of intellect and morals, by the application of a judicious system of means.

From the period I first became acquainted with my condition before God, and the adaptation of the religion of Christ to my moral necessities, I was satisfied that the spirit of the Gospel was a missionary spirit: and that without this spirit we could have no sympathy with the spirit of the New Testament. Under the influence of this principle I considered it my duty, from the commencement of my Christian progress, to lend my assistance to the cause of missions But while I was actively employed in promoting the interest of the cause of missions at home, I sought in vain in the publications of the day, for a satisfactory knowledge of the real character of this work among the heathen, and more

particularly in savage and barbarous countries. I could never reconcile in my own mind the difficulties which had in all ages attended any attempts to civilize barbarous tribes and the *slow* progress of society, with the ideas generally prevalent in Great Britain among many of the warmest and most intelligent friends of the missionary cause, as to the qualifications necessary in missionaries to human beings in this state of society. The notion which every where prevailed was, that provided men have piety, it was not of importance what the talents of missionaries were, designed for Africa. I was satisfied that if our missionary societies were labouring under an error on this subject, that that error might prove the prolific source of many other errors, which might ultimately occasion the failure of all our benevolent plans, and the destruction of all our prospects. My apprehensions on this subject were greatly strengthened by the occasion which called for the visit of the Deputation: and the consolation which supported me under the sacrifice I had to make in leaving an important and much loved sphere of usefulness at home, was the hope, that if I should do no more by visiting Africa than bring home correct views on this subject my labours and sufferings, and even the loss of life itself would be amply repaid by the evils I might be the means of preventing.

Were I at this moment in England or America, I should be most anxious to have this subject freely and fully discussed in all the public journals; and it is my decided opinion, that should your Society do no more than call the public attention to it, it will be the means of doing the greatest service to the cause of missions.

To heal the wounds of Africa—to remove the evils generated on this unhappy continent by the nefarious slave trade—to raise minds long embruted by the avarice and cruel selfishness of civilized nations—to cover Africa with Christian churches and Christian schools—and to conduct the process of civilization from the first germination of the seed in the mind of individuals, till it shall cover with its shade and enrich with its fruits the moral wastes of this desolated quarter of the globe—is an undertaking worthy of the zeal and benevolence of your churches. And as much of your future success will, under the blessing of God, depend on the character of the agency you may employ, and the wisdom of the measures you may adopt, you cannot do me a greater pleasure than to make any demands upon my experience you may choose to call for. Question me freely on every point on which you wish for additional illustration or information. Let me have all the objections which the intelligent friends of missions have to urge against my views. State fully all the difficulties you may suppose one in Africa alone or in company with other missionaries, would have to encounter in carrying my views into practice; and I pledge myself, if the Lord spare me and continue my health, to give you my sentiments upon all those subjects, and every other connected with missions, on which you may wish to have my opinions.

I have the honour to be, my dear Sir,
Your unworthy, and much obliged fellow labourer in the work of the Lord,
JOHN PHILIP.

P. S. The present communication has been got up in great haste, and is, as I am sensible, susceptible of great improvement, particularly in the arrangement; but the opinions I have ventured to give you, have been adopted after much consideration and a course of experience, now not short. My views did not come to me by intuition; so long was I in Africa before I came to my present conclusions on many important points, respecting the difficulties attending our attempts to evangelize Africa, and what I conceive to be the best mode of conducting those attempts, that had I returned to England after having been two years here, as was my first intention; and had I on my return published any thing upon this subject, I feel certain that my voyage to this place, or what I might have

written, would have been of little or no use to the church of God. My only apology for the unwarrantable length of this letter, is, the paramount importance of the subjects and the cordial desires I feel to guard the American churches, against the evils which have resulted from the ignorance which prevails in England on the subject of missions to Africa, and which are not yet over with us in South Africa. It is matter of great thankfulness to see such men as Platt in the South Seas, who under God have been the means of preserving the cause among the islands in that quarter of the Globe; but it is humbling to think how little of it is due to our directors in sending out such men, and to see the vast sums of money thrown away to no purpose in this cause in other places, for want of an efficient and wise agency.

I beg you will remember me very affectionately to your Professors and to the dear young men whose hearts have been touched by the Grace of God, and who are desirous of the missionary work. Should any of your countrymen come to Port Natal, to De la Goa Bay, or to go to Mosalekatsi, and land at the Cape on the voyage, you will have the goodness to assure them, that it will give me the greatest pleasure to receive them under my roof, and to do all for them in my power.

J. P.

THE

SECOND ANNUAL ESSAY

OF

THE COMMITTEE ON FOREIGN MISSIONS:

READ BEFORE

The Society of Enquiry on Missions,

OF

THE THEOLOGICAL SEMINARY AT PRINCETON, NEW JERSEY,

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THE

SECOND ANNUAL ESSAY

OF

THE COMMITTEE ON FOREIGN MISSIONS.

THE principal means of deciding the important question, ought I to become a missionary to the heathen, are obvious; viz. the word of God—the providences of God—and the indications of the Spirit of God. The first is, of course, very general, and counsels all, alike. The second is more particular, and if narrowly observed, the finger of Providence may often be very clearly discovered, pointing out the path of duty. Frequently, however, there are no data discoverable, from which to draw any conclusion on this ground, as when providential circumstances are very general in their character.

In case both these fail of being sufficiently definite, recourse may be had to the third means mentioned above—the counsel and guidance of the Spirit of God. This cannot fail, if sought aright. And it ought to be a source of unfeigned gratitude to God, that we have the sure promise of his unerring Spirit, to guide us in the way of truth and duty; provided we inquire for

it with humble docility. Thanks to our Father in Heaven, that he has said, "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him."

But as the Holy Spirit, in this matter, makes use of the natural faculties, operations, feelings and desires of the human mind, it will readily occur, that here again we fallible mortals are liable to err—liable to mistake the inclinations of our own hearts for the suggestions of the Spirit of God; or to neglect the real drawings of the Spirit, as the fanciful products of an adventurous, or romantic mind. It may not, therefore, be improper to suggest a few thoughts, for the purpose of guarding against mistake on this important topic.

And, first, we are not, generally, to expect any extraordinary influence of the Holy Spirit taking occasion, suddenly, or from some circumstance apparently trivial, to infuse into us an ardent desire for the work of missions. This, it is true, may happen in some rare cases, when even the individual himself cannot give any satisfactory account of his convictions: as, in the case of the person irresistibly led to the determination to devote himself to the cause, by reading the passage; "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

But such rare and manifestly extraordinary cases should no more teach *us*, to wait for a similar call, than the occasional awakening of a careless sinner by some trivial circumstance, amidst all his gaiety and folly, should teach others to give themselves no trouble, but pursue the same giddy course, until they are arrested by a similar interposition of the Spirit of God.

This suggests a second remark; that in guiding us by his influences into the path of duty, the Holy Spirit operates on the

heart, as in other cases, by means of the truth. There is a constant tendency in the human mind, when looking for divine direction, to expect it in some remarkable manner. So it was, in the case of Naaman the Syrian, so it is with impenitent sinners in every age: and Christians themselves are liable to fall into the same error: and the more so, in proportion to the magnitude and responsibility of the case under consideration. Now in relation to the question of duty to the heathen, are there not many who deem it amply sufficient, simply to ask the Lord to guide them by his Spirit; believing that if it be their duty to go, it will then be made known to them somehow, without further trouble on their part? Thus many think it unnecessary, or at least neglect entirely, to make a full investigation of the subject, because they do not feel a strong desire, or any premonition that duty leads that way: and others, who once had some anxiety, and, it may be, prayed frequently over the subject, are discouraged, because their desires for the work grow weaker, or at least, are stationary; and their views do not grow clearer as they expected. Now, it is not enough occasionally to pray for divine direction, and then fold our arms in half careless expectation. No; we must read much upon the subject—we must investigate it deeply and thoroughly, just as though we were at last dependant on our own resources; and then, with humble prayer that God would aid us by his Spirit—would bless the truth we have acquired, and through it, influence our hearts to choose the way of duty, we may, almost infallibly, determine what that duty is.

A third remark is, that we should not take the absence of a strong desire for the work of Missions, as conclusive evidence that it is not the mind of the Spirit that we should go to the heathen. This indeed flows necessarily from the preceding remarks;

for a man cannot know what the will of God respecting him is, unless he is diligent in the use of all the means, by which he may arrive at that knowledge.

The truth of this proposition, however, may be demonstrated by facts. Moses and Jonah both refused, at first, to discharge the commission, with which they were entrusted by the Lord of Hosts. The former, meek and submissive as he was, held back until "the anger of the Lord was kindled against him:" and the latter, by his presumptuous disobedience, drew upon himself the severe judgments of the Almighty.

Again: that the Church has failed in the discharge of her high responsibilities, must be evident to every one, who inspects for a moment the broad command of the Saviour: and yet, doubtless, she has acted according to her inclinations. Surely, in her case, the want of a desire to do her duty to the heathen, cannot be construed into an expression of the mind of the Spirit of God. In Scotland alone there are at present not less than one thousand educated ministers without charges,—many of them employed as farmers, and many of them as common parish schoolmasters,—waiting for the removal of the present incumbents, that they may succeed to their livings. Can it be possible, that not a single one of this vast number of now useless ministers, should go and point the heathen to the way, which leads to everlasting life and glory? And though one stirring appeal after another has been made, by the Scottish Missionary Society, for labourers in the Lord's vineyard, yet not one, of this class, has volunteered. Let no one, therefore, conclude, simply because he has not an ardent desire for the work, that the question is settled that it cannot be his duty to go. It may, or it may not be so. There is very great danger in making our feelings, and our desires, a test of our duty; especially in a service which requires much self-denial. This must

be perfectly obvious to every one, who is experimentally acquainted with the deceitful workings of the heart. It is demonstrated, by the history of the church ever since the days of the Apostles.

By far the most obvious reason of this failure in duty, on the part of Christians, is that they have approached the examination of the subject, if they examined it at all, with a strong bias in favour *of home.* Indeed this is notoriously the fact. Now if there has been actual error on this point heretofore, is there not at least great danger of error at present.

It is admitted, indeed, that no man ought ever to enter the foreign field, without an ardent desire for the work. But it is a desire, springing from supreme love to the Saviour—burning zeal for the salvation of sinners, and an earnest wish, to labour where there is the widest prospect of usefulness. Now it is plain, that this desire—the only one necessary—is consequent upon a decided conviction of the judgment, after a thorough, impartial, and prayerful examination, that the wants of the foreign are more urgent than those of the domestic field, and the call from abroad, louder than at home. But what *Christian,* in these circumstances, would not have this desire. It is nothing mysterious, or uncommon—nothing but the feelings common to every pious heart, directed by a judgment under the influence of truth, and the Spirit of God, strongly drawn out toward the heathen by their wretched, helpless, perishing condition. This is the true, much talked of, but much mistaken, missionary spirit.

We contend, moreover, that a similar desire springing from the same source, and the result of an equally firm conviction of the judgment, that the domestic field most needs our labours, is equally important, before we determine to remain at home. Let every one, therefore, who intends to remain, examine and see if his determination springs from supreme love to the Redeemer, and an ardent wish to do the greatest possible amount of good.

If so, well: but if not, let him examine anew the whole question of duty.

In order to a correct decision, therefore, a thorough examination is absolutely necessary: and previous to this, no bias either way ought generally to be expected. And, indeed, if it do exist, it ought to be narrowly examined, lest it may have originated from some unworthy source—either from adventurous or romantic feelings, on the one hand; or a love of ease, respectability, and influence, on the other. And this close scrutiny manifestly becomes the more necessary, if the desire, or inclination be to a course of conduct, requiring little or no self-denial. Do *we* thus jealously analyze our motives: or do we not often think it unnecessary rigidly to investigate the subject, taking it for granted, that as a matter of course, we are to labour at home, unless we have some *special call* to go to the heathen? But why should we require all the evidence on one side? Who does not see, that with these views and feelings, it is impossible to investigate and decide the question, with entire impartiality; because, when the mind has once adopted an opinion, it requires far more evidence to change it, if erroneous, than to direct it to the truth, had the judgment been suspended. But why, we ask again, is it necessary to have a special call to India, or Burmah, or the Sandwich Islands, or any foreign station, rather than to the West of our own country? "The field is the world." The foreign and domestic are but departments of the same grand field. Then why this distinction? Can the simple fact of our being born in one, change our relations, or release us from our responsibilities to the other? Surely not. It is true, indeed, that a Missionary must have patience and perseverance, and a spirit of self-denial. But our blessed Master has told us, that if a man have not this, he is not worthy to be his disciple at all. It is true, also, that there are Missionary stations of very great difficulty. But all are not equally

so. Such is their diversity, that persons of nearly every variety of disposition, and every grade of intellect, may find stations suited to their capacities. In some places are required men, with all the piety, learning, and talents of Martyn, while in others, men whose acquirements little exceed those of a common Sabbath School teacher, united with ardent piety, and untiring zeal, and a disposition to be familiar with the lower classes, would be eminently useful.

Therefore, no man who may be desirous to obey the last command of his ascending Saviour, by lending his aid to this glorious cause, need object that his abilities are too small. "It is not by might, nor by power, but by my Spirit, saith the Lord."

Slowness in acquiring languages is a serious difficulty with many. But it is a fact worthy of notice, that however great this difficulty may have appeared in prospect, no one has ever complained of incompetency, after being awhile in the field. Among the Moravian Missionaries there must be many of quite ordinary talents; yet they all easily acquire the language of the people, among whom they labour. So it is with foreigners, who come into our own country; though a vast majority of them are men of very inferior intellect, yet they soon acquire a tolerable acquaintance with our language, which is said to be peculiarly difficult to foreigners. These facts clearly demonstrate, that the difficulty so much dreaded in prospect, will be very much diminished in the experiment. It is no hard thing to acquire the language of those, with whom we daily and hourly have intercourse, on the ordinary business, and interesting incidents of real life. How different is this, from spending a few hours of each day, in poring over the uninteresting details of authors in the dead languages, for the purpose of discovering the grammatical construction of their sentences, and other such minutiæ, intricate, unin-

teresting, and comparatively unimportant. Let no man, therefore, be discouraged on this ground. In many stations, there is now every facility for acquiring the language: and experience unequivocally tells us that there are no difficulties, but such as may easily be surmounted.

Some, however, throw this difficulty into a different form. They object to going because they would thereby require the funds, which ought to support abler men. This would indeed be a real difficulty, were there a sufficient number of men better qualified for the work; or were the Church's resources limited, and now nearly exhausted. But this is not—never will be the case. Should there ever be a temporary deficiency, let it be told the Churches, that on them rests the responsibility of refusing to send men, who desire to go forth, and join the few scattered soldiers of the Prince of Life and Glory, now grappling with the powers of darkness, and endeavouring to rescue from their grasp the souls of dying heathens; and they will rise in the majesty of the true missionary spirit, and pour of their substance into the treasury of the Lord; and dismiss, with their benediction, every one, who is willing to go, bearing the wide commission of the Gospel,

"Signed by God's own signature."

It is not meant to assert that it is the duty of all, absolutely, to become foreign missionaries: but simply to endeavour to divest the subject of some of the many difficulties with which the question is commonly embarrassed.

We are not, then, to expect any extraordinary interposition of the Spirit of God, telling us as by an audible voice, what duty is —we are not to wait for a strong desire for the work of missions to be implanted in our minds, before we think worth while to investigate the claims of the heathen—we are not to expect any peculiar call, or possess any extraordinary qualifications, before

we can determine to devote our lives to the work of foreign missions. Let each one, then, divested of all these feelings and expectations, having thoroughly investigated the subject, and remembering that "the field is the world" permit his judgment—feelings and taste, and preference all aside for the present—calmly to decide, what portion of this field opens the widest prospect of usefulness; or rather, where is the most urgent demand for his labours; and then determine to go there if circumstances will at all permit. Thus may this important question, freed of all its embarrassing accompaniments, be reduced to a single point: and that too, in most cases, probably not very difficult of solution.

To those whose circumstances would permit, and who profess a willingness to go where duty calls; but object that the field is wide enough at home, and the prospect of superior usefulness abroad at least doubtful, it might be answered, that since the way of salvation may be known to all, and mercy within the reach of all in this country, so as to render them altogether inexcusable, it is extremely doubtful, whether—expediency aside—it is consistent with the duty imposed by our unconditional commission, for us to remain, and urge upon our countrymen, those offers, for which they manifest entire disregard, or obstinately refuse, while the hundreds of millions of heathen are perishing for *lack of vision*, to whom the offers of salvation have never been made. While this is the case, is it for us to sit down, and coldly calculate whether we might not, probably, be the means of saving some souls at home; or does not the command of Christ bind us to go, if we can? This view receives additional sanction, from the conduct of the Apostles. After fully preaching Christ crucified to their brethren the Jews, so that all might have an opportunity of believing on him, they staid not to urge it upon them; but immediately went to the Gentiles, that they

too might have pointed out to them, the way of escaping "everlasting destruction from the presence of the Lord." Should *we* not go, and do likewise? Many of our own countrymen, it is true, will perish; but, it is because they will not take the trouble to hear, or if they hear they disregard the voice of mercy—the heathen must perish; but it is because they never heard the voice of mercy. Which of them should most awaken our sympathies, and call forth our efforts: judge ye. Suppose as a test of your views, you had been born and brought up among the idolatrous, degraded, and perishing population, of the dark continent of Asia, or Africa; but by some wonderful change of circumstances you had been brought to a knowledge of Jesus; with your present views, feelings and sympathies, could you ever have dreamed of coming to America, to labour for Christ? And now is not your duty to preach to the heathen, just as imperative as though this had been literally the case. A voyage of a few months will place you on those same benighted shores, and amidst that same degraded, dying population.

But to the objection stated above, it might be answered further, that granting for a moment all it asks, that the need of labourers at home, is as great as abroad, (and it surely is not greater; for what destitution can be greater than that which is total?)—Then the utmost that can be fairly inferred, is that an equal number should be distributed to both fields. Now until this be the case, on your own principles, you are bound to go. You contend that the need at home is as great as abroad, and therefore one half ought conscientiously to remain. It may be answered that the destitution abroad is at least as great as at home, and therefore, one half ought conscientiously to go. And this obligation obviously becomes the more pressing, since very far from the proportion of one half usually go. Now it manifestly falls upon those whose circumstances will permit, and who profess a willingness

to go wherever duty calls, to furnish this quota; since there are enough, and as yet, more than enough to supply the other proportion, whose physical qualifications, and domestic relations will compel them to remain. They ought, therefore, to feel themselves peculiarly called upon to examine their duty in this matter.

It is objected, however, that a man by remaining at home may awaken a missionary spirit in the churches, and may raise up several missionaries, who will do more good, than he alone could have done, by going himself to the heathen. But how does any one know that he is to do this? The probability is against him should it so happen, which is surely possible, that he has mistaken his duty. But granting this, suppose every one of them to reason in the same manner, which they might do with equal justice, when would the heathen be converted? We must remember, that it is the present generation alone, with whom we have to do: and for our duty to whom, we are solemnly responsible. The question is, shall *they* have the Gospel?—Shall *they* be told of Jesus?—Now it is manifest, that such a system of means as that just mentioned, would, to say the least, suffer most of the present generation to perish without an effort for their rescue. This manifestly is not the spirit of the Gospel. This is not—cannot be the true method of proceeding.

One grand end of the organization of the church at all, is that it may secure to every kindred, and tongue, and people, and nation under the whole heavens, the bread of eternal life. Now suppose there was a famine in all Asia, and we wished to supply them with the means of sustaining natural life; would we send off immediately all we could for seed, and let them grow it for themselves, when in a fertile soil it would multiply fiftyfold, or would we suffer many of them to starve, while we attempted to raise in our limited territory, what we could with difficulty trans-

port to them; but which would still be insufficient for their sustenance? So, to continue the figure, let us send seed to the heathen *immediately*, though it be but a handful now, it will soon increase, and let them raise in their own soil, the bread of eternal life.

It is true, indeed, that the spirit of missions must be sustained at home. But this will be done by those who are compelled to remain: and it will be done much *more effectually* by those who go themselves. What so likely to awaken a spirit of missions, as the embarkation of a little band of foreign missionaries? And what is the spirit of missions, but the Spirit of Christ? Every increase of the one is an equal increase of the other. So far then from doing less for the cause at home, we may do more than by remaining: and this, so far from robbing the churches, awakens their zeal—elevates their piety, and multiplies ministers both for home and abroad. This we fearlessly assert experience has proved.

Now, taking this in connection with the fact, that so large a proportion are absolutely prohibited by circumstances from going; and with our Saviour's unconditional commission in our hand, and the number, condition, and destiny of the heathen before us, let us, who are untrammeled by circumstances, feel that we are particularly called; and let us ponder it well, before we dismiss it with a negative.

There has been—*there is* guilt somewhere. Let *us* see to it, that it rest not on our heads. And let us do so immediately. We stop not now to point out the advantages—the immense advantages of an early decision, both as it regards our own enjoyment, and preparation for the field of our future labours. We would urge it as a present, imperious duty; because delay, longer than is necessary to investigate the merits of the case, is

not only useless, but positively unfriendly to the impartial decision of the question. It lulls the voice of conscience, and early impressions of duty are thus gradually erased.

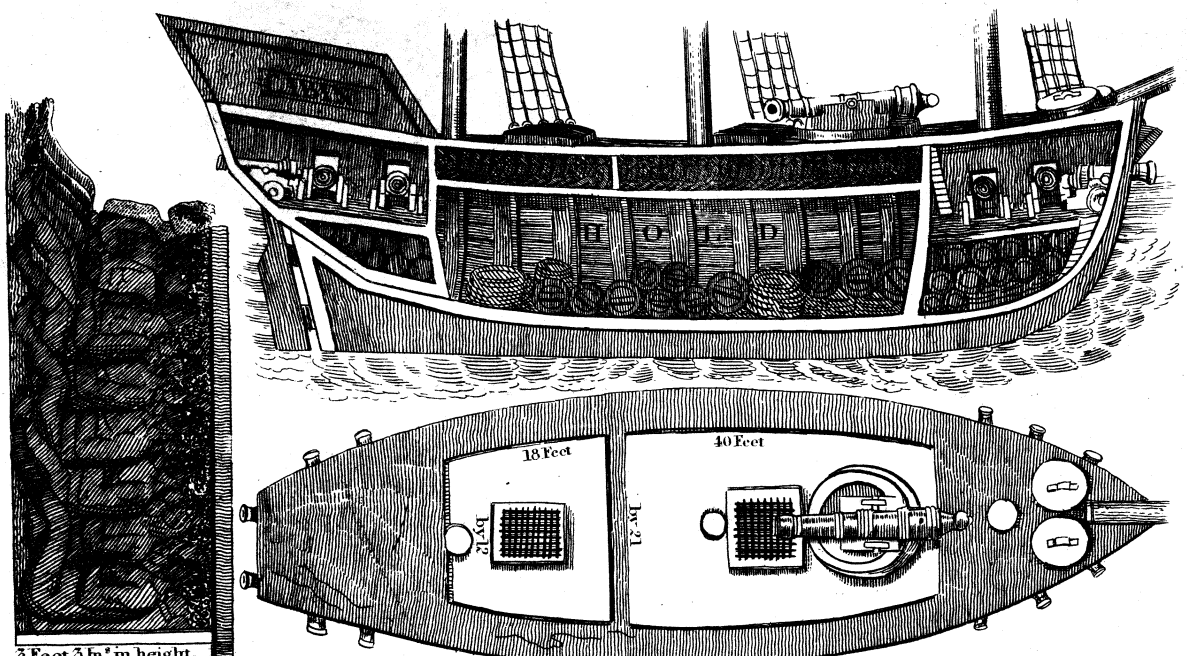
Motives, when not yielded to, it is well known, lose their force, —the mind only becomes more involved, and the judgment more liable to be warped by circumstances; and the Spirit of God may be provoked by simple delay to yield to his dictates, to withdraw his influences, and leave us to follow our own inclinations. Of this result, there are many mournful examples. There are many, who if they would speak, could tell us, that so far from gaining light on their path, and removing difficulties by delay, they are only involved in greater darkness, and are now further from a decision than they were one year ago.

As you value, therefore, the correct decision of this momentous question, trifle not with the dictates of conscience and the Spirit of God. Yield immediately to rational motives; and in proportion to their weight, let them draw you just so much nearer to your decision. Carry with you constantly, in devotion, in reading the word of God, in reading missionary and domestic intelligence, a feeling that a solemn and responsible duty is resting upon you undischarged, until you have decided this question. And let that decision be made, as soon as practicable; subject of course to revision, and even reversal, if circumstances seem to require it.

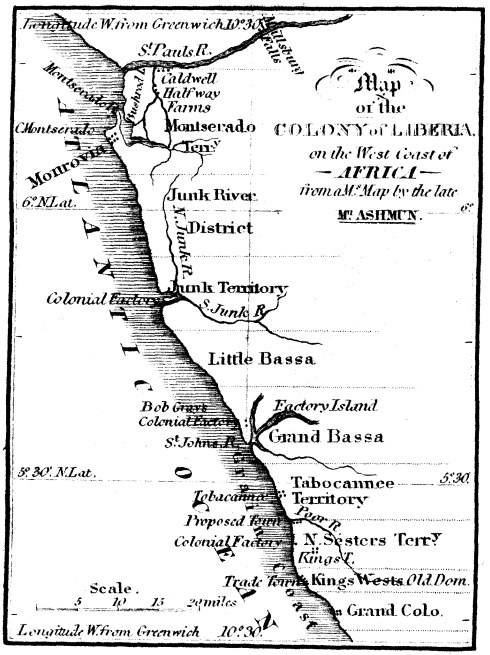
And let us never forget what interests are at stake. The decision involves the interests of souls; for when can we expect to be so useful as in the path of duty. It involves our own comfort and peace of mind; for where else can we expect to escape the lashing of conscience, when we discover our mistake, as we one day must, especially if it has proceeded from carelessness on our part: where else than in that path, can we expect that joy which

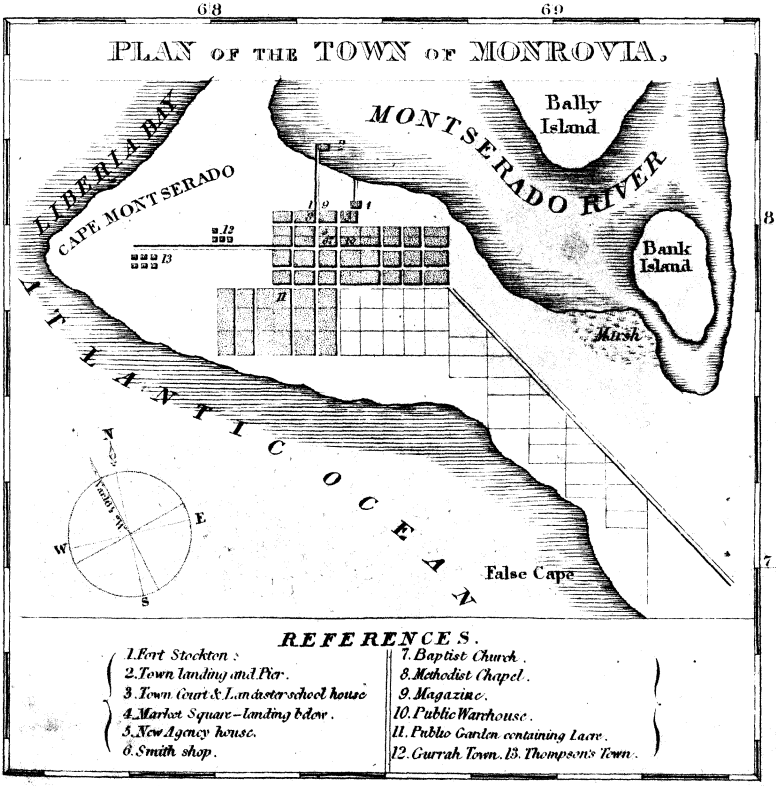
sweetens every toil, flowing from the delightful consciousness of being in the discharge of duty: and above all, where else can we expect the reward of an hundredfold in the present life—the sustaining grace, and the approving and joyous smiles of our heavenly Father. And, though our own salvation may not depend upon it; yet as one expresses it, "the brightness of our crown of glory may." "And although, to emit the faintest ray from that dazzling crown which shall ever encircle the head of the Saviour, is a thought far too glorious for human conception; yet there is a thought more glorious still—to blaze forth, the central gem of one of those brilliant clusters—to add to the glory of the Redeemer's diadem, and yet have around us a coronet of our own."

SECTION OF A SLAVE SHIP.



From Walsh's Notes of Brazil.


Longitude W. from Greenwich 10°30'
St. Pauls R.
Caldwell
Halfway
Farms
Montserado
Terry
Monrovia
6° N. Lat.
Junk River
District
N. Junk R.
Junk Territory
Colonial Factory
S. Junk R.
Little Bassa
Bob Grays
Colonial Factory
St. Johns R.
Factory Island
Grand Bassa
5° 30' N. Lat.
Tabocannee
Territory
5° 30'
Tobacannee
Proposed Town
Poor R.
Colonial Factory
N. Sesters Terry
Kings T.
Trade Town
Kings Wests Old Dom.
Grand Colo.
Scale.
5 10 15 20 miles
Longitude W. from Greenwich 10°30'
Map
of the
COLONY of LIBERIA.
on the West Coast of
AFRICA
from a Ms. Map by the late
Mr. ASHMUN.
ATLANTIC OCEAN


68
69
PLAN OF THE TOWN OF MONROVIA.
LIBERIA BAY
CAPE MONTSERADO
MONTSERADO RIVER
Bally
Island
Bank
Island
Marsh
8
7
ATLANTIC OCEAN
False Cape
N
E
S
W
REFERENCES.
1. Fort Stockton.
2. Town landing and Pier.
3. Town Court & Lancaster school house
4. Market Square – landing below.
5. New Agency house.
6. Smith shop.
7. Baptist Church.
8. Methodist Chapel.
9. Magazine.
10. Public Warehouse.
11. Public Garden containing Lacre.
12. Gurrah Town. 13. Thompson's Town.

LETTERS

ON THE

COLONIZATION SOCIETY;

WITH A VIEW OF

ITS PROBABLE RESULTS,

UNDER THE FOLLOWING HEADS:

The Origin of the Society; Increase of the Coloured Population; Manumission of Slaves in this country;

DECLARATIONS OF LEGISLATURES, AND OTHER ASSEMBLED BODIES, IN FAVOUR OF THE SOCIETY;

Situation of the Colonists at Monrovia and other towns; Moral and Religious Character of the Settlers; Soil, Climate, Productions, and Commerce of Liberia;

Advantages to the free coloured Population, by emigration to Liberia; Disadvantages of slavery to the white population; Character of the Natives of Africa, before the irruptions of the Barbarians; Effects of Colonization on the Slave Trade, with a slight sketch of that nefarious and accursed traffic.

ADDRESSED TO THE HON. C. FENTON MERCER, M. H. R. U. S.

BY M. CAREY.

THIRD EDITION, ENLARGED AND IMPROVED.

"Nearly 2,000 persons have kindled a beacon fire at Monrovia, to cast a broad blaze of light into the dark recesses of that benighted land; and though much pains have been taken to overrate the cost, and undervalue the results, yet the annals of colonization may be triumphantly challenged for a parallel.

"Five years of preliminary operations were requisite for surveying the coast—propitiating the natives—and selecting the most eligible site. Numerous agents were subsequently employed—ships chartered—the coast cleared—schools, factories, hospitals, churches, government buildings and dwellings erected—and the many expenses requisite here were defrayed;—and yet, for every fifty dollars expended by the society from its commencement, we have not only a settler to show, but an ample and fertile territory in reserve, where our future emigrants may 'sit down under their own vines and fig trees, with none to make them afraid.' During the last year, an amount, nearly equal to the united expenditures, has been exported by the colonists. *From Philadelphia alone, eleven vessels have sailed*; three of them chartered through the efforts of the Pennsylvania Society, and bearing to the land of their fathers a large number of slaves, manumitted by the benevolence of their late owners."—*Cresson.*

Philadelphia, May 29, 1832.

YOUNG, PRINTER.

"We may boldly challenge the annals of human nature for the record of any human plan, for the melioration of the condition or advancement of the happiness of our race, which promised more unmixed good, or more comprehensive beneficence than that of African colonization, if carried into full execution. Its benevolent purpose is not limited by the confines of one continent, nor to the prosperity of a solitary race; but embraces two of the largest quarters of the earth, and the peace and the happiness of both of the descriptions of their present inhabitants, with the countless millions of their posterity who are to succeed. It appeals for aid and support to the friends of liberty, here and elsewhere. The colonists, reared in the bosom of this republic, with a perfect knowledge of all the blessings which freedom imparts, altho' they have not always been able themselves to share them, will carry a recollection of it to Africa, plant it there, and spread it over her boundless territory. And may we not indulge the hope, that, in a period of time not surpassing in duration, that of our own colonial and national existence, we shall behold a confederation of republican states, on the western shores of Africa, like our own, with their congress and annual legislatures, thundering forth in behalf of the rights of man, and making tyrants tremble on their thrones."—*Mr. Clay.*

"It will enable them to become a free, independent, civilized and christian nation in the land of their forefathers. Elevated in character and in full enjoyment of the rights of man, they will not only assume a station in the great human family which it is impossible for them to attain in this country; but their example and influence will gradually extend over those numerous tribes, which through all time have remained in a state of barbarism and degradation, and cruelly subjected to slavery by surrounding and distant nations."—*Dearborn.*

"They point to Africa, sitting beneath her own palm trees, "clothed in sackcloth, and weeping for her children, and refusing to be comforted," because they have been murdered on her desolated shores, and buried beneath the billows of the ocean, and carried into hopeless and interminable slavery. Wretched Africa! she has indeed fallen among thieves, who have robbed and wounded her, and she is now bleeding from a thousand wounds! *Who will act to her the part of a good Samaritan?* Who will "bind up her wounds, and pour into them *wine and oil*," and protect her from her enemies, and chase away those human vultures, that are perpetually hovering on her coasts, and feeding on the flesh and blood of her children? Who will light for her the lamp of science, and publish the glad tidings of salvation to her sons and daughters? and raise her from that state of moral degradation, into which she has sunk in the lapse of ages?"—*M'Kenney.*

"There is not, we believe, another benevolent enterprize on earth, so well calculated to secure the favourable opinion and enlist the hearty good will of ALL MEN, as this, when its objects and bearings are fully understood. In relation to this society, it is eminently the fact, that opposition and indifference have their origin in prejudice or want of information. Ignorance may raise an objection which it requires knowledge to remove; and to rest one's refusal to co-operate in what he is told is a good work, on his own ignorance, is both weak and wicked. Especially in relation to a benevolent enterprize of such magnitude as this, and which has been some ten or fifteen years before the public, the plea of ignorance is made with a very ill grace."

"Is a nation like this to be embarrassed by annual appropriation of little more than a million of dollars to the cause of humanity? a nation that can extinguish in a year twelve millions of national debt, and at the same time prosecute with vigour its majestic plans of defence and internal improvement? a nation, one of whose states can hazard six millions of dollars on the project of opening a canal—a nation, whose canvass whitens every sea, and proudly enters almost every harbour of the globe?—a nation, whose villages and cities are rising, as by magic, over a fertile territory of two millions of square miles—a nation, destined within the compass of the passing century to embosom a white population of eighty millions? With the past smiles of Divine Providence, our national debt will be soon annihilated. And from that glad hour, let the government provide liberally for all its necessary operations—let it push forward in its splendid machinery of political improvement, and then give to our cause but the surplus of its revenue: and as regards the expense of transportation, *it will (at no distant day) furnish the means of granting to every African exile* among us, a happy home in the land of his fathers."—Rev. B. DICKINSON,

PREFACE.

From the ardent opposition made to the Colonization Society by some of our white citizens, and by a number of the free coloured population, it might be supposed, by those unacquainted with the nature of the case, that the emigrants were absolutely pressed, like British seamen, and hurried off against their inclinations—that they were here in the enjoyment of all the solid advantages of society, each man "sitting under his own vine and his fig tree, and none to make him afraid"—that in Liberia they were to be in some degree enslaved—and that the climate was pestilential and the soil sterile and ungrateful. Were this a true picture of the case, the opposition to the society could not be more ardent or zealous.

I have treated on the situation of the free coloured population of this country, (p. 27) and shall not therefore refer to it here: but so far as regards the colony at Liberia, it is proved, by evidence of the most undeniable character—of American Captains, Kennedy, Sherman, Nicholson, and Abels; by that of Mr. Devany, a coloured man, High Sheriff of Liberia, who had been in the colony for six years, made a handsome fortune, and returned to this country to visit his friends and relations;—and more especially by that of a committee of the colonists at Monrovia, appointed to draw up an address to their brethren in this country; that the project of colonization has fully realized, and not merely realized, but exceeded the most sanguine expectations formed of it by its ardent supporters; that the contrast between the situation of the colonists and that of their brethren in this country is immensely in favour of the former; and that the condition of the most favoured of the free coloured population here, is inferior in many important particulars to that of the great mass of the colonists, any one of whom may, by good behaviour, aspire to the highest office in the colony, and in the election of officers, he has as free a voice as Mr. Madison or Mr. Adams has in the election of state and United States' officers.

It is, therefore, difficult to conceive what good purpose can be answered by the opposition to the plan of colonization, or by what motive its opposers can be influenced.

There are three strong points of view in which this subject may be considered, which must gain for colonization the zealous and efficient support of every man, white or coloured, who is not under the dominion of inveterate and incurable prejudice. I omit other important points which might be mooted.

I. The colony has arrested the progress of the nefarious and accursed slave trade in its neighbourhood; destroyed some slave factories, and liberated a number of slaves who were on the point of being transported across the Atlantic, subject to all the horrors of the passage, and, if they escaped with life, to the horrors of perpetual slavery; and there cannot be a doubt that at no distant day the trade will be annihilated on the whole of the western coast of Africa.

II. It has been the means of securing the emancipation of hundreds of slaves, in various parts of the United States, who are

now in a genial climate, enjoying the luxury of freedom with al its attendant blessings; and, from the present disposition of the citizens of some of the slave states, particularly Virginia, there is no doubt that thousands will be emancipated as fast as means of transportation can be procured.

III. It has commenced spreading the blessings of civilization, morals, and religion among the natives in the neighbourhood of the colony, whom it has taught to depend on honest industry in the cultivation of the soil, instead of the demoniac operation of setting fire to towns and villages, for the horrible purpose of seizing the wretched fugitives flying from the flames, which was their former occupation.

Now I freely appeal to Mr. Garrison, and Mr. Lundy, the most formidable opposers of colonization, and to their friends, and beg them to lay their hands on their hearts, and answer in the presence of their Maker, if any one of those objects does not repay tenfold the sacrifice which the whole have cost?

Among the objections—how easy to make plausible objections!—offered to the colonization plan, one is, that considering the immense number of the coloured people in this country, about 2,400,000, it is impossible to make any serious impression on them by emigration, especially as the colony at present, after twelve years existence, contains but 2,000 souls. Let us examine this objection.

The annual increase, as I have shown, is about 60,000. The expense to the government, or the society, will probably be $25 per head for all the emigrants large and small (taking into consideration those who pay, or whose masters will pay their passage), or about $1,500,000 per ann. for that number. This sum, provided the subject were cordially taken up by the state legislatures and congress, would not be attended with the slightest difficulty. Indeed, if encountered with the zeal which its importance demands, twice the sum could be easily raised. But then the objectors emphatically demand, how shall we provide for the transportation of such a number!

It appears from Walsh's Sketches of Brazil that in the year 1828, there were no less than 43,000 slaves received in the single port of Rio de Janeiro—and it is fairly presumable that an equal number were received at the Havanna and other ports—making, with those who died on board, at least 100,000 ravished from their native land in one year. If the wretches engaged in that nefarious traffic could find means of transporting 100,000 human beings in one year across the Atlantic, surely this powerful nation could, to accomplish the great objects in view, and to rescue itself by degrees from the odious stain of slavery, accomplish the conveyance of 60, or even 100,000 to a land where they will be "lords of the soil." 60 or 70,000 persons have emigrated in one year from Great Britain and Ireland.

It is asked how shall provision be made for such a number in Liberia? they will perish for want of sustenance.

Can there exist any fear on this subject, when the soil of Liberia produces two regular crops a year, with the most imperfect culture? Philad'a, April 26, 1832.

LETTERS, &c.

LETTER I.

The Southampton Massacre.—Difference between the State of Slavery in Greece and Rome, and in the United States. —Various Plans of Colonization.—Objects of the Colonization Society.

TO THE HON. CHARLES FENTON MERCER.

DEAR SIR—

The tragical issue of the insurrection in Southampton, in which above sixty whites fell a sacrifice to the vengeance of their slaves, and subsequently to which a great number of slaves suffered the penalties of the violated laws of the state, has awakened the slave states out of their slumbers, and excited considerable attention towards our coloured population, and the awful consequences likely to ensue, sooner or later, from the admixture of two heterogeneous castes in the country, without the least probability, at any future period, however remote, of an amalgamation between them, in consequence of the diversity of colour.

In this respect our situation is widely different from that of Greece or Rome. The great mass of their slaves were of the same colour as their masters, and a complete amalgamation might take place in a generation or two. Against such a result there is in this country an insuperable barrier.

This subject had occupied the attention of some of the wisest and best men of the country for above half a century. Several attempts were made in different provinces to prevent the importation of slaves, and acts were passed for the purpose, but they were uniformly rejected by the governors, under instructions from the British privy council—or by that council when the acts were transmitted for royal approbation. So early as 1772, the house of burgesses of Virginia unanimously agreed upon an address to the king of Great Britain, praying him "to remove those restraints on the governors of the colony, which inhibited them from assenting to such laws as might check so very pernicious a commerce."

"The importation of slaves into the colonies, from the coasts of Africa, has long been considered as a trade of great inhumanity, and under its encouragement, we have too much reason to fear, WILL ENDANGER THE VERY EXISTENCE OF YOUR MAJESTY'S AMERICAN DOMINIONS.

"We are sensible that some of your majesty's subjects in Great Britain may reap emolument from this sort of traffic; but when we consider that *it greatly retards the settlement of the colonies with more white inhabitants, and may in time have the most destructive influence,* we presume to hope that the interests of

a few will be disregarded, when placed in competition with the security and happiness of such numbers of your majesty's dutiful and loyal subjects."

This and various other efforts were entirely fruitless—the trade remained unrestrained until the declaration of independence, when Virginia and some other states prohibited it altogether.

Unfortunately the sound sentiments displayed by the burgesses of Virginia in 1772, were forgotten, or had lost their influence in 1787, when the federal constitution was formed—for by that instrument Congress was prohibited from passing laws to prevent the importation of slaves for twenty years. A courtly style was employed. It was not thought proper to introduce the word "slaves"—"A rose by any other name would smell as sweet."

"The migration or importation of such persons as any of the states now existing, shall think proper to admit, shall not be prohibited by the congress prior to the year 1808; but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person."

In consequence of this unfortunate constitutional legitimation of the slave trade, it was carried on for twenty years on a large scale, and sowed a seed which has germinated with fatal fertility, and threatens a heavy retribution.

In the discussion of the best means of averting or at least of mitigating the evil to be dreaded from the existence among us of a class of people, who, although free, and therefore righteously entitled to all the advantages and privileges of freemen, were nevertheless, in a great degree, debarred from them by the inexorable force of public prejudice, and, in most of the states, were subject to rules and regulations and proscriptions, of the most oppressive and galling kind—in this discussion, I say, public opinion settled down in favour of an extensive system of colonization.

On the subject of the location, there was not the same degree of unanimity. Some of our citizens were in favour of selecting a portion of the vacant territory of the United States, and setting it apart for the purpose. Others were, and some still are, for making an arrangement with the government of Mexico, and sending the class in question to Texas. Others, again, advocated a settlement on the western coast of Africa, as the *natale solum* of their ancestors, and as the climate is better suited to the great majority of the coloured people of this country. The last plan was finally adopted.

The objects of the friends of colonization are—

I. To rescue the free coloured people from the disqualifications, the degradation, and the proscription to which they are exposed in the United States.

II. To place them in a country where they may enjoy the benefits of free government, with all the blessings which it brings in its train.

III. To avert the dangers of a dreadful collision at a future day of the two castes, which must inevitably be objects of mutual jealousy to each other.

IV. To spread civilization, sound morals and religion throughout the vast continent of Africa, at present sunk in the lowest and most hideous state of barbarism.

V. And though last, not least, to afford slave owners who are conscientiously scrupulous about holding human beings in bondage, an asylum to which they may send their manumitted slaves.

The last item has recently assumed a greatly increased importance. Manumissions are prohibited in some of the slave states, unless the parties remove beyond their boundaries; and the entrance of free negroes into others, is prohibited; so that manumissions, without deportation, appear to be almost wholly at an end. It remains to be seen, in the sequel, from the results that have already taken place, how far the benign purposes of the society are likely to be accomplished.

With such noble objects in view, it is truly wonderful, that although the society has been in existence for twelve years, the whole of the contributions public and private, (except the support by the government of the United States, of negroes captured from slave traders) received by the society for carrying them into effect, has been but about $165,000, little more than a cent per head for the population of the most prosperous nation in the world; a nation, moreover, in which other objects, some of them of inferior usefulness, are most liberally supported! this must have arisen from an impression entertained by many, that the scheme is absolutely impracticable. Hence many liberal individuals have wholly withheld their contributions. Of this opinion was the writer of these letters, at an early stage of the existence of the society. He regarded it as one of the wildest projects ever conceived by enlightened men; and therefore, in the language of Sterne respecting the Monk, he was "predetermined not to give them a single sous." Mature reflection has, however, convinced him of his error: he is now satisfied that the project is not more benignant and beneficent, than practicable, provided the general and state governments, and public spirited individuals yield it a support in any degree commensurate with its importance.

In the hope of converting others, as he himself has been converted, he believes he may render an acceptable service to his country, by placing before the public, in plain, unadorned language, the leading features of the case, under the following prominent heads.

1. The origin of the society.
2. The progress of the colony compared with that of Massachusetts, Virginia, and North Carolina.
3. The increase of the coloured population, free and slaves.
4. The declarations of legislatures and other public bodies in favour of the society.
5. The manumission of slaves in this country.
6. The situation and future prospects of the colonists at Monrovia, Caldwell, &c.
7. Their moral and religious character.

8. The soil, climate, productions, and commerce of Liberia.

9. The disadvantages under which the free coloured population labour in this country, and those resulting to the white population from the existence of slavery.

10. The character of the natives of Africa before the irruption of the barbarians.

11. The salutary effects of the colony in repressing the slave trade, with a slight sketch of that nefarious traffic.

This, you will say, is a wide field. I agree with you. How far I shall have succeeded in my attempt, must be decided when I reach the close of my labours, the "Finis."

Yours, &c. M. C.

Philadelphia, April 8, 1832.

LETTER II.

Early plans of Colonization.—Mr. Jefferson's and Mr. Thornton's.—Resolve of the Legislature of Virginia.—Ineffectual Negotiations.—Formation of the Colonization Society.

DEAR SIR—

As early as the year 1777, Mr. Jefferson formed a plan for colonizing the free coloured population of the United States. The particulars I have not been able to obtain. There is reason to believe, that he proposed the settlement in some of the western vacant lands. Be that as it may, the project proved an abortion, owing partly to the distractions and difficulties of the war, and partly to the novelty and magnitude of the undertaking. How much to be deplored the result! Had he succeeded, what a source of danger and disaster would have been dried up forever!

In the year 1787, Dr. Thornton, of Washington, formed a plan for establishing a colony of that population on the western coast of Africa, and published an address to those residing in Massachusetts and Rhode Island, inviting them to accompany him. A sufficient number of them agreed to go, and were prepared for the expedition. But this project likewise failed for want of funds. The public mind was not then prepared for affording pecuniary support. About the year 1800 or 1801, the legislature of Virginia, in secret session, instructed Mr. Monroe, then governor of the state, to apply to the president of the United States, and urge him to institute negotiations with some of the powers of Europe possessed of colonies on the coast of Africa, to grant an asylum to which our emancipated negroes might be sent. Mr. Jefferson opened a negotiation with the Sierra Leone Company, for the purpose, but without success. He subsequently applied to the government of Portugal, and equally failed. The project was then abandoned as hopeless.

In the session of the legislature of Virginia, in 1816, the subject

was again brought forward, and the following resolution was adopted by a large majority.

"Whereas the General Assembly of Virginia have repeatedly sought to obtain an asylum, beyond the limits of the United States, for such persons of colour as had been or might be emancipated under the laws of this Commonwealth, but have hitherto found all their efforts frustrated, either by the disturbed state of other nations, or domestic causes equally unpropitious to its success:

"They now avail themselves of a period when peace has healed the wounds of humanity, and the principal nations of Europe have concurred with the government of the United States, in abolishing the African Slave Trade (a traffic which this Commonwealth, both before and since the revolution, zealously sought to exterminate,) to renew this effort, and do therefore,—

"*Resolve*, That the executive be requested to correspond with the President of the United States, for the purpose of obtaining a territory on the coast of Africa, or at some other place, not within any of the states or territorial governments of the United States, to serve as an asylum for such persons of colour as are now free, and may desire the same, and for those who may hereafter be emancipated within this Commonwealth; and that the Senators and Representatives of this state in the Congress of the United States, be requested to exert their best efforts to aid the President of the United States in the attainment of the above objects.

"*Provided*, That no contract or arrangement respecting such territory shall be obligatory on this Commonwealth, until ratified by the legislature."

It thus appears that the scheme of colonization which is now violently denounced in some of the southern papers, as a conspiracy against the rights and property of the slave holders, and forms one of the means whereby the dangerous effervescence in South Carolina has been excited, originated with the great leading slave state, which possesses more than a third of all the slaves in the five original slave states.

At length the time arrived when the country was ripe for the establishment of the society. In December, 1816, a considerable number of citizens, very nearly all slave holders, met at Washington, to take the subject into consideration. Bushrod Washington presided. Long debates ensued. Henry Clay, John Randolph, of Roanoke, and various other powerful orators, addressed the meeting in support of the plan. Mr. Randolph observed, that

"If a place could be provided for their reception, and a mode of sending them hence, there were hundreds, nay, thousands, who would, by manumitting their slaves, relieve themselves from the cares attendant on their possession!"

At this meeting, a letter from Mr. Jefferson, dated in 1811, was read, in which, having mentioned his negotiations with the Sierra Leone Company and Portugal, he adds—

"Indeed nothing is more to be wished, than that the United States would themselves undertake to make such an establishment on the coast of Africa."*

A constitution was formed; Bushrod Washington was appointed president, and Messrs. Crawford, Clay, Rutgers, Howard, &c. vice presidents. An eloquent memorial to Congress was drawn up, which Mr. Randolph undertook to present to that body.

Yours, &c. M. C.

Philadelphia, April 10, 1832.

* African Repository, vol. VI. page 199.

LETTER III.

Agents sent to Africa to explore the coast for a suitable situation.—Land purchased.—Conflict with the natives.—Agent seized by them.—Monrovia besieged.—In imminent danger.—Colonists triumph.—Peace.

DEAR SIR—

In November, 1819, the Society appointed two agents, the Rev. S. J. Mills and Mr. Ebenezer Burgess, to proceed to the coast of Africa, via England, to make the necessary explorations and inquiries as to a suitable location for a settlement. The object of landing in England, was to procure letters to the leading men at Sierra Leone, and also to gain such general information respecting the coast of Africa as might be attainable. They succeeded in both objects, and procured, moreover, recommendations from the Court of Copenhagen, to its colonial authorities on the coast. They sailed from the Downs on the 7th of February, 1820, and arrived at Sierra Leone early in March. They visited all the ports from Sierra Leone to Sherbro. At this last place they found a small colony of coloured people settled by John Kizel, a South Carolina slave, who had joined the British in the revolutionary war, and at its close was taken to Nova Scotia, from whence he sailed with a number of his countrymen to Africa, where he established this small settlement, which was, at the arrival of the agents, in a prosperous situation. By Kizel and his people, the agents were kindly and hospitably received. After gaining all the information necessary for their purpose, they sailed from the coast in May, and arrived in the United States in the following month. Mr. Mills died on the passage.

The slave trade having been abolished by Congress, and the American vessels of war being authorized to capture all vessels engaged in it, under the American flag, one of them was taken, and the liberated Africans were brought to this country, landed in Georgia, and were about to be sold by virtue of an act of that state. A clause in the act directed the constituted authorities to deliver such slaves up to the Colonization Society, on payment of all expenses incurred since their capture and condemnation. With this condition the society complied, and received the slaves, about thirty in number.

To guard against a recurrence of a similar state of things, Congress, on the 3d of March, 1819, passed an act authorising the President "to make such rules and regulations as he might deem expedient for the safe keeping, support, and removal of slaves captured in vessels engaged in the slave trade; and to appoint a proper person or persons, as agent or agents on the coast of Africa for receiving them."

It was obvious that the objects of the government could be better accomplished in conjunction with the Colonization Society,

than separately. Accordingly, in the year 1820, the Elizabeth was chartered, and took out to the coast two agents of the government, one from the society, and about eighty emigrants. The latter were to be employed at the expense of the government, in preparing accommodations for the reception of recaptured negroes.

They were in the outset extremely unfortunate. They found it impossible to obtain a suitable place, and "were compelled, by a variety of untoward circumstances, to make a temporary establishment in the low, unhealthy island of Sherbro." Here they were detained some time endeavouring to purchase land—and were attacked by fatal diseases, which carried off the three agents, and twenty of the colonists.

The colony was in a lamentable state in the spring of 1821. Great confusion and want of subordination prevailed, in consequence of the death of the agents. At that time four new ones arrived, Messrs. Andrews, Wiltberger, Winn, and Bacon; the two first on the part of the society, and the others on that of the United States. They brought out twenty-eight emigrants—and from the difficulties that had occurred in procuring land, they proceeded with the old and new hands to the neighbourhood of Freetown, in the colony of Sierra Leone. One of the agents, Mr. Bacon, being taken sick, returned to the United States. Mr. Andrews died in August, and Mr. Winn in September.

This was a most appalling state of things, and would have discouraged ordinary men from a prosecution of the scheme. Fortunately, such timid counsels did not prevail. The society determined to persevere, trusting that more experience, and the choice of a more salubrious situation would guard against a repetition of those disasters.

A new agent, Dr. Ayres, was appointed, who, with lieutenant Stockton, on the part of the United States, sailed in November, 1821, and arrived on the coast of Africa in December. On a careful examination of the coast, they purchased the country called Montserado, where the colony is now settled. The price agreed upon, was three hundred dollars, payable in powder and ball, fire arms, tobacco, clothing, &c.

The Africans who had been landed at Sierra Leone, were now sent for, and affairs wore a promising aspect, when an untoward circumstance occurred, which threatened a total failure of the scheme.

A small slave vessel, prize to an English schooner, with thirty recaptured slaves on board, and bound for Sierra Leone, put in for water at Perseverance Island, part of the purchased territory, where the colonists were stationed. Having unfortunately parted her cable, she drifted on shore, where she was wrecked. The custom of the coast appropriates to the petty chief on whose lands a wreck takes place, the vessel and her entire contents. King George, on whose territory the accident happened, sent his people to take possession. They were resisted by the captain and crew, and were discomfited. While the natives were preparing to renew

the attack, the captain sent to the agent for assistance, which was readily granted. A boat was instantly manned, and sent to his relief, and a brass field piece on the island brought to bear on the assailants, who were accordingly put to the rout, with the loss of two killed and several wounded. The crew and slaves were brought in safety to land, but the vessel went to pieces, and most of the stores and property was lost.

This exasperated the natives, not merely by the loss of their prey and their men, but by the prospect it held out of similar interferences in future. They anticipated the total interruption of the slave trade, which was their principal dependence for procuring supplies of whatever they might want. They, therefore, determined to extirpate the colony, while in its feeble and defenceless state.

Only part of the goods had been delivered, and the natives refused to take the remainder, and insisted on returning what they had received. This, of course, the agent refused, and they had recourse to a stratagem to accomplish their purpose. They invited him to an amicable conference, and as soon as they had him in their power, made him a prisoner, and detained him until he consented to take the articles back. Then they insisted on the colonists withdrawing from the settlement altogether. Pleading the difficulty of removal, for want of a place to which to retire, he was permitted to remain till he could make a purchase of land. Meanwhile he made an appeal to Boatswain, one of the native kings, who enjoyed a sort of supremacy among them, and who, on hearing the respective allegations, gave an award in favour of the colonists, that the bargain had been fair on both sides; that there was no ground for rescinding it; and therefore, that the natives should receive the stipulated goods, and relinquish the purchased territory. With this judgment his perfidious regal brethren were forced to comply, as he threatened them with his vengeance if they proved refractory.

They brooded over the discomfiture in the field and before the arbiter, and determined, on his departure to his own station, to make a decisive attempt to extirpate the colony. The colonists had information of their preparations, and made every exertion to be enabled to meet them. But their number was small, having but 35 effective men: their defences were incomplete; they had but few cannon, and the agent, the Rev. Mr. Ashmun, a man of extraordinary zeal, ardour, and energy, was dangerously ill; but had, nevertheless, to give all the necessary orders, some of them dictated from his bed, as he had no adequate substitute.

The enemy consisted of a body of eight hundred men, and made a most furious attack on the 8th of November, 1822. Unfortunately one pass was neglected to be properly defended, and there the enemy forced an entrance, and captured one of the guns, which happily they knew not how to manage. The colony was saved by their want of discipline. Had they pushed forward, their success was certain; the colonists could not have resisted; but

the assailants betook themselves to plunder, in great confusion: this afforded the colonists time to rally; they recaptured the gun; and turned it on the enemy, who were wedged in a solid mass. Great destruction took place, and they fled in utter confusion; it was supposed they had 60 or 80 killed. The loss on the other side was considerable, three men and one woman killed, two men and two women severely wounded, and seven children captured.

The colonists, as soon as the enemy had disappeared, immediately began to complete their defences, and prepare for another attack, which they understood from their spies, was to be made with a greater force at the close of the month. The attack accordingly commenced on the 30th, with 1,500 assailants. The fortifications were in a far better state than before, but the number of effective men less, not quite 30. The besiegers were, after a long and ardent struggle, finally defeated, with severe loss. The garrison had one man killed, and two badly wounded. Mr. Ashmun's services were invaluable, and were the means of saving the place.

His Britannic Majesty's schooner, Driver, fortunately arrived in the harbour at this time, and the commander kindly offered his services as mediator, which were gladly accepted by both parties, as they were equally tired of "the unprofitable contest." The native princes signed an engagement "to observe an unlimited truce with the colony, and submit all their differences to the arbitration of the governor of Sierra Leone."

Since that period the colonists have not been molested. They are objects of respect and veneration, and their friendship is sought after by all the petty kings in their neighbourhood.

A regular form of government was adopted in 1824, which produced the happiest effects on the morals and manners of the Colonists. In truth, this period may be stated as almost the commencement of the establishment—the four preceding years having been the reign of anarchy and confusion. Yours, &c., M. C.

Philadelphia, April 12, 1832.

LETTER IV.

Increase of the Coloured Population.

Dear Sir—

The dangers arising from the great increase of a caste in the nation, who are by custom cut off from all chance of amalgamation with their fellow-beings of a different colour, are yearly augmenting by the natural horror of slavery, which is constantly gaining strength in the breasts of the slaves; by the unceasing discussions in our papers, especially by those that recently took place in the legislature of Virginia; and by the inflammatory publications, which are clandestinely spread among the slaves, in spite of the vigilance and denunciations of their masters. Circumstances, too, are occasionally occurring which tend to fan the flame; among which may be reckoned the general manumission of the slaves in the royal co-

lonies of Great Britain, and the steady and persevering efforts making in and out of parliament in that kingdom, to procure a total emancipation in all the British colonies.

In the discussion of this subject, it is only necessary to cast a furtive glance at the scenes in St. Domingo, and the various insurrections planned and attempted in this country, to be satisfied that the subject has not hitherto attracted that consideration in general, to which it is entitled by its great magnitude and importance. Although there is, I hope and trust, no great danger of such insurrectionary attempts proving successful, yet they may, and in all probability will, produce repetitions of the horrible scenes which took place at Southampton, at which humanity shudders.

On this view of the subject, it could scarcely have been anticipated, that the scheme proposed by the Colonization Society, of removing such of the free people of colour as are disposed to emigrate to the land of their fathers, and such slaves as are emancipated, on condition of removal to that land, should have met with any opposition. It is, nevertheless, certain, that it has been violently opposed in two quarters where it might have rationally been supposed likely to meet with most favour, in South Carolina, and among some of the free blacks.

We shall, in the sequel, consider the opposition of the free blacks. At present we shall confine ourselves to the case of South Carolina. That state is by far more particularly interested in the success of the scheme than any other, except, perhaps, Louisiana; as these are the only two states in which the slave population exceeds that of the whites.

Population of South Carolina.	*Whites*——*Slaves.*	
In 1790	130,178	107,094
1830	257,878	315,565

Thus it appears that while the slaves very nearly trebled their numbers, the whites did not quite double theirs.

The relative situation of the white and coloured population east of the Blue Ridge, in Virginia, places this subject in a striking point of view. It appears that the latter have gained on the former in forty years, 106,176, being more than a fourth part of the number of whites at present in that part of the country. To render this case more remarkable, it is to be observed, that during this period, the shipment of slaves from that portion of Virginia to the more southern states, has been carried to an enormous extent.

	Total.		*Majority.*	
Population east of the Blue Ridge.	Whites.	Blacks.	Whites.	Blacks.
In 1790	314,523	289,425	25,098	
1800	336,289	339,293		3,004
1810	338,553	386,942		48,389
1820	348,873	413,928		65,055
1830	375,935	457,013		81,078

The following table exhibits the increase of the free coloured people in the United States from the year 1790 to the present time.

In 1790	59,481	In 1810	186,446	In 1830	319,467
1800	110,073	1820	233,530		

A multiplication nearly six fold in forty years, and above 33 per cent. in the last ten years.

The disparity of increase of the white and coloured population in the five original slave states, deserves attention.

	1790.		1830.	
	Whites.	Slaves.	Whites.	Slaves.
Maryland,	208,650	103,036	291,093	102,878
Virginia,	442,127	292,627	694,439	469,724
North Carolina,	288,204	100,572	472,433	246,462
South Carolina,	130,178	107,094	257,878	315,665
Georgia,	52,886	29,264	296,614	217,407
	1,122,045	632,593	2,012,457	1,352,136

It thus appears, that the whites, in forty years, increased only about eighty per cent.; while the slaves increased one hundred and twelve. In North Carolina, the whites increased but sixty-four per cent.; while the slaves increased one hundred and forty-five. The number of slaves in Maryland has slightly decreased, partly by manumissions, and partly by the shipment of slaves to the more southern states, both of which have taken place in that state on a large scale. The free coloured population in 1790, was only 8,042, whereas, in 1830, it was 52,942.

Table of the number of coloured people, free and slaves, in the United States, at the various periods of taking the census, together with a statement of the numbers that will be in the country every decennial census, till 1880, at the rate of increase that took place between 1820 and 1830, viz., at 35 per cent.

1790 - - -	757,178	1840 - - -	3,145,552
1800 - - -	1,006,912	1850 - - -	4,246,495
1810 - - -	1,377,780	1860 - - -	5,732,768
1820 - - -	1,771,658	1870 - - -	7,739,236
1830 - - -	2,330,039	1880 - - -	10,447,968

What fearful presages arise in the mind, when we consider that in 1880, at the present rate of increase, the population of the U. S., then above 54,000,000, will embrace more than 10,000,000 of a distinct race, between whom and the majority, cordiality can scarcely be expected! What an admonitory lesson in favour of colonization! Yours, &c., M. C.

Philadelphia, April 14, 1832.

LETTER V.

Expense of Passage.—Manumissions.

DEAR SIR—

It remains to ascertain as nearly as possible the expense of emigration.

The passage is at present calculated at about twenty dollars, and the expense for the maintenance of each emigrant for six months at about 15 dollars; making, all together, 35 dollars.

But children from two to twelve years of age are taken at half price, and below two years free of charge; allowing for a due proportion of children, thirty dollars will be a tolerably fair estimate for passage and support.

Moreover, when the situation of the colony becomes better known, and the prejudices which have been industriously created against it are done away, many emigrants will defray their own expenses, and many humane and charitable masters will, as has taken place already, pay the passage of their manumitted slaves.

Again. For a long time to come there will be, as there is at present, a great demand in the colony for labourers, and able-bodied men will, immediately on landing, be able to procure employment. In a late report it is stated, that of the whole number of emigrants that arrived in one vessel, only seven were unemployed in twenty days. Considering all these circumstances, we might be authorised to assume an average of twenty dollars for each; but if we err at all, it is better to err on the safe side, and assume twenty-five.

It appears that the annual increase is a little above $2\frac{1}{2}$ per cent. In the former edition we erroneously assumed $3\frac{1}{2}$.

Two and a half per cent. on the present number of coloured people in the United States, probably 2,400,000, amounts to 60,000 annually. Supposing the object to be, the prevention of any increase, and that therefore provision would have to be made for the conveyance of 60,000 annually, at 25 dollars each, the expense would be $1,500,000.

This sum is large, and would require considerable sacrifices. But was any grand object ever attained without great sacrifices? We were, when in a comparatively feeble state, able to raise $100,000,000 in a year and a half for the support of a war. Our revenue has been, for years, from 20, to $25,000,000, and the national debt is nearly paid off. The direct tax of the state of Pennsylvania in the year 1815 was $730,958, and that of Virginia $738,036, which were paid without any oppression of the citizens of either. And surely if reason and common sense have fair play, it will not be difficult to procure an amendment of the constitution (if such an amendment be necessary, which is doubted by many of our citizens) by three-fourths of the states, allowing the appropriation of a sum necessary for the purpose; and never did a nation make a more useful appropriation.

There are thirteen non-slaveholding States. There can be no doubt that these would ratify such an amendment; and from the prevalence of the conviction in Maryland, Virginia, and North Carolina, of the dangers that menace the country from this source, their immediate concurrence might be calculated on; and the consent of two more would probably be had in a year or two, as the subject came to be more fully discussed, and of consequence better understood.

Among the most promising and encouraging circumstances attending the career of this society, are the numerous manumissions

that have taken place in almost all the slave states, on the express condition of the freed people being sent to Liberia.

These manumissions have occurred on a scale that the most sanguine friends of the scheme could not have anticipated. Entire families have been blest with their freedom, from the most pure motives, a conviction of the immorality and injustice of slavery—and in many cases ample provision has been made for the expense of their passage, and in some for their support in Liberia. They have been thus released from the debasement and degradation of slavery, and sent to the land of their fathers, to partake of all the happiness that freedom and the certainty of enjoying all the fruits of their labour, can inspire.

In this work of benevolence, the society of Friends, as in so many other cases, have nobly distinguished themselves, and assumed a prominent attitude. They have, in North Carolina, liberated no less than 652 slaves, whom they had under their care, besides, as says my authority, an unknown number of children, husbands and wives, connected with them by consanguinity. In the performance of these acts of benevolence, they expended $12,759. They had remaining under their care, in Dec. 1830, 402 slaves, for whom the same arrangements were to be made.

It holds out every encouragement to the Colonization Society, that the applications for the transportation of free negroes, and slaves proposed to be emancipated on condition of removal to Liberia, far exceed its means. There are in North Carolina and the adjacent states, from three to four thousand of both descriptions, ready to embark, were the Society in a situation to send them away.

Yours, &c., M. C.

Philadelphia, April 14, 1832.

LETTER VI.

Progress of Liberia.—Inauspicious commencement in Massachusetts, Virginia, and North Carolina.

Dear Sir—

A brief comparison of the progress made in Liberia, with the colonization of Massachusetts, Virginia and North Carolina, will place the first on high ground, and dispel the doubts of the most sceptical as to the ultimate success of this magnificent and benignant undertaking, if it receive a due degree of support. Let it be observed, that the society never made any calculation on being able to accomplish the mighty object of their enterprise by private resources alone. That would have been extravagant folly. The success must, they well knew, ultimately depend on the patronage of the general and state governments, united; the attainment of which they confidently hope for. The society has done its duty in proving the practicability of the scheme, and will steadily con-

tinue its exertions on a scale proportioned to the means placed at its disposal. Further than this it never promised.

The first expedition to Liberia took place in 1820, but the colonists met with so many difficulties and embarrassments at the commencement, that it was not until the year 1824, that order or good government was established. All that has been accomplished worth notice has taken place within the last eight years. What, then, is the state of the case?

There are now above 2000 souls, settled, contented, happy and prosperous; enjoying all the apparatus of a regular government; an improving agriculture; a prosperous and increasing commerce; settlements rapidly extending; a large territory, possessed of extraordinary advantages of soil, climate, and situation for commerce, fairly and honourably purchased, one hundred and fifty miles on the coast, and extending into the interior of the country thirty or forty miles; several slave factories destroyed, and the slaves liberated; the slave trade abolished in the neighbourhood of the settlement; the circumjacent aboriginals tranquilized, regarding the settlers with reverence, and looking up to them for protection from the ferocious violence of those *hostes humani generis*, the slave traders; the attacks of some hostile petty kings repelled in 1822, in the very infancy of the colony, and in its most feeble state; education carefully attended to; the children of the natives sent in for instruction to the schools of the colonists; morals and religion flourishing. In a word, the most sanguine expectations of the founders of the colony more than realized, at this very early stage of its existence. It may be doubted whether any colony ever throve more completely in so short a space of time.

One feature in this colony most honourably distinguishes it from almost every other colony established in ancient or modern times. Of all other colonies the founders were impelled by a desire of conquest; a thirst of aggrandizement, or of the acquisition of wealth. With no such views were the founders of Liberia actuated. Benevolence alone inspired the illustrious men, the Finleys, the Thorntons, the Meades, the Washingtons, the Mercers, the Ashmuns, the Caldwells, the Keys, who projected or aided in forming the society. The benefit of the colonists and the peace and happiness of this country were the objects. For their attainment they devoted their time, and their substance, and endured the scoffs and ridicule and scorn to which their grand enterprise, in common with all great novel undertakings, was subjected.

Let us now cast an eye on the early results of the attempts at the colonization of Massachusetts, Virginia and North Carolina.

The pilgrims who commenced the settlement of Massachusetts, landed in *December*, 1620, to the number of 120; and so ill were they provided with provisions and clothing, and so inclement was the season, that about fifty of them perished in the course of the winter and the ensuing spring.* And though they received fre-

* Marshall's Life of Washington, Vol. I. page 94.

quent reinforcements, there remained but three hundred in the year 1630, one half of the whole number having perished in the severe winter of 1629.*

What a striking contrast Liberia exhibits! How exhilarating and encouraging to its friends, and how useful a lesson does it hold out to its enemies!

But inauspicious as the incipient operations were in Massachusetts, the result was far worse for 25 years in Virginia. The first attempt at a settlement took place in 1585, and was succeeded for years by several numerous reinforcements, which in a great measure fell victims to their own irregularities, or to the hostile attacks of the Indians, whom those irregularities provoked. In 1610, the heroic Smith, the father of the colony, brought out a strong reinforcement, and returned home for further supplies of men, provisions, arms and ammunition, leaving the colony, as he supposed, secure against any contingency, however adverse, whether from the severity of the weather, or the assaults of the Indians. But all his calculations were miserably defeated by the worthlessness, the insubordination, and the licentiousness of the colonists.

"Smith left the colony furnished with three ships, good fortifications, twenty-five pieces of cannon, arms, ammunition, apparel, commodities for trading, and tools for all kinds of labour. At James Town there were nearly sixty houses. The settlers had begun to plant and to fortify at five or six other places. The number of inhabitants was nearly five hundred.—They had just gathered in their Indian harvest, and besides, had considerable provision in their stores. They had between five and six hundred hogs, an equal number of fowls, some goats and some sheep. They had also boats, nets, and good accommodations for fishing. But such was the sedition, idleness, and dissipation of this mad people, that they were soon reduced to the most miserable circumstances. No sooner was Capt. Smith gone, than the savages, provoked by their dissolute practices, and encouraged by their want of government, revolted, hunted and slew them from place to place. Nansemond, the plantation at the falls, and all the out-settlements, were abandoned. In a short time, nearly forty of the company were cut off by the enemy. Their time and provisions were consumed in riot; their utensils were stolen or destroyed; their hogs, sheep, and fowls killed and carried off by the Indians. The sword without, famine and sickness within, soon made among them surprising destruction. Within the term of six months, of their whole number, sixty only survived. These were the most poor, famishing wretches, subsisting chiefly on herbs, acorns, and berries. Such was the famine, that they fed on the skins of their dead horses: nay, they boiled and ate the flesh of the dead. Indeed they were reduced to such extremity, that had they not been relieved, the whole colony in eight or ten days would have been extinct. Such are the dire effects of idleness, faction, and want of proper subordination."†

All the difficulties and disasters that have occurred in Liberia, from the commencement of the settlement till the present time, fall far short of the tithe of the calamities in Virginia in six months.

We have not as many details of the disasters in North Carolina. Williamson, its historian, is very brief on the subject; but he tells enough to prove that similar disorders and similar disasters took place there. The colony was commenced in 1668, and in 1694, "the list of taxables was only 787, being little more than half the number that were there in 1677," seventeen years before. "Such,"

* Idem, page 102. † Holmes's Annals, Vol. I. page 60.

says the writer, "were the baneful effects of rapine, anarchy and idleness."* Yours, &c. M. C.

Philadelphia, April 18, 1832.

LETTER VII.

Legislative proceedings in favour of the Society.—Connecticut, New Jersey, Kentucky, Delaware, Massachusetts, Tennessee, Indiana, Pennsylvania, and Maryland.—Synod of Utica.—General Assembly of the Presbyterian Church—Methodist Episcopal Conference.

DEAR SIR—

The Colonization Society has, by perseverance and by the intrinsic merit of its views, at length "won golden opinions" from the greater part of the nation. The legislatures of fourteen states, New-Hampshire, Vermont, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, Georgia, Tennessee, Kentucky, Ohio and Indiana, have passed resolutions distinctly recommending the scheme of colonizing the free coloured population, and most of them approving of the objects of the Society. Eleven of those states have instructed their senators, and requested their representatives in Congress, to promote in the general government, measures for removing such free persons of colour as are desirous of emigrating to Africa. And "nearly all the ecclesiastical bodies in the United States have, by resolutions, fully expressed their opinion, that the Society merits the consideration and favour of the whole Christian community, and earnestly recommended it to their patronage." I annex a few specimens:

Resolve of the Legislature of Connecticut, 1824.

"Resolved, That the existence of Slavery in the United States is a great national evil, and that the people and the States ought to participate in the burdens and duties of removing it by all just and prudent measures, which may be adopted *with a due regard to their internal peace and mutual harmony:* and that a system of colonization under the patronage of the General Government, may reasonably be deemed conducive to so desirable an object."

Resolve of the Legislature of New Jersey, 1825.

"Resolved, That in the opinion of this Legislature, a system of Foreign Colonization, with correspondent measures, might be adopted, that would in due time, effect the entire emancipation of slaves in this country, and furnish an asylum for the free blacks, *without any violation of the National Compact, or infringement of the rights of individuals;* and that such a system should be predicated upon the principle, that the evil of slavery is a national one, and *that the People and the States of this union ought, mutually, to participate in the duties and burdens of removing it.*"

Resolve of the Legislature of Kentucky, 1827.

"Resolved by the General Assembly of the Commonwealth of Kentucky, That they view with deep and friendly interest, the exertions of the American Colonization Society, in establishing an asylum on the coast of Africa, for the free people of colour of the United States; and that the Senators and Representatives in Congress from this state, be and they are hereby requested, to use their efforts to facilitate

* Williamson's History of North Carolina, Vol. I. page 144.

the removal of such free persons of colour as may desire to emigrate from the United States to the colony in Africa, and to insure to them the protection and patronage of the General Government, so far as shall be deemed consistent with the safety and interest of the United States."

Of the Legislature of Delaware.

"Resolved, By the Senate and House of Representatives of the State of Delaware, in General Assembly met, That it is requisite for our prosperity, and, what is of more important concern, essential to our safety, that measures should be taken, for the removal from this country, of the free negroes and mulattoes.

"Resolved, That this General Assembly approve the objects of the American Colonization Society, and consider that those objects deserve public support, and that they ought to be fostered and encouraged by the National Government, and with the National funds."

Resolution of the Senate of Pennsylvania, 1829.

"Be it resolved by the Senate and House of Representatives of Pennsylvania, in General Assembly met, That in the opinion of this general assembly, the American Colonization Society eminently demands the support of the national government, and that our Senators be directed, and the Representatives in Congress be requested to aid the same by all proper and constitutional means."

Resolution of the Legislature of Maryland, 1829

"Resolved unanimously, That the governor be requested to communicate to the President of the United States, and to our Senators and Representatives in Congress, the opinion of the general assembly, that a wise and provident policy suggests the expediency, on the part of our national government, of procuring through negociation, by cession or purchase, a tract of country on the western coast of Africa, for the colonization of the free people of colour of the United States."

Resolution of the State of Tennessee.

"Resolved, by the General Assembly of the State of Tennessee, That the Senators in Congress from this State, be, and they are hereby requested and instructed; and that the Representatives be, and they are hereby requested, to give to the government of the United States any aid in their power, in devising and carrying into effect a plan which may have for its object the colonizing, in some distant country, the free people of colour who are within the limits of the United States, or within the limits of any of their Territories."

Resolution of the State of Indiana, 1829.

"Be it resolved by the General Assembly of the State of Indiana, That our Senators and Representatives in Congress be, and they are hereby requested, in the name of the State of Indiana, to solicit the assistance of the general government to aid the laudable designs of the Colonization Society, in such manner as Congress in its wisdom may deem expedient."

Resolution of the Senate of Massachusetts in 1830.

"*Resolved*, That our Senators and Representatives in Congress, be, and they are hereby requested, in the name of the State of Massachusetts, to solicit the assistance of the general government, to aid the laudable designs of the Colonization Society, in such manner as Congress in its wisdom may deem expedient."

Resolution of the Synod of Utica, N. Y. 1829.

"Resolved, That all clergymen within the bounds of this Synod, be, and they hereby are most earnestly requested to take up collections and subscriptions yearly, on or near the fourth of July, as a proper mode of aiding the funds of the Colonization Society; and that as far as practicable, they enable their people to understand the history, design, progress and prospects of the Society."

Resolution of the General Assembly of the Presbyterian Church, 1830.

"Resolved, That it be recommended to all the churches under the care of the general assembly, to take up collections for the Colonization Society, on the next 4th of July."

Resolution of the Philadelphia Conference of the Methodist Episcopal Church, 1831.

"Resolved, That the Conference highly approving of the plan and purposes of the American Colonization Society, do recommend that collections be taken up throughout the churches within our bounds, so far as is practicable, on the 4th of July next, in aid of the funds of the above Society."

LETTER VIII.

Situation of the Colonists in Liberia.—Testimony of a Committee in Monrovia.—Of Captain Nicholson—Of Captain Kennedy—Of Captain Sherman—Of Captain Abels.—Morals and Manners.

DEAR SIR—

The subject discussed in this letter is of paramount importance. Whatever considerations of policy in regard to this country, might plead in favour of the scheme of colonization, it would not have the sanction of the friends of mankind, of those who commiserate the depressed condition of the coloured population of the United States, if the situation of the emigrants were not manifestly improved. To place this vital point on a basis as firm as the rock of Gibraltar, I have collected what may be regarded as a superfluity of testimony; as that of any one of the parties would be sufficient to remove all doubts from the minds of all persons open to conviction. But it seemed right in such a case, "to make assurance doubly sure."

In a Circular forwarded by a Committee of the inhabitants of Monrovia, to their brethren in the United States, they give the following description of their situation:

"The first consideration which caused our voluntary removal to this country, and the object we regard with the deepest concern, was liberty—liberty in the sober, simple, but complete sense of the word—not a licentious liberty—nor a liberty without government, or which should place us without the restraint of salutary laws—but that liberty of speech, action and conscience, which distinguishes the free enfranchised citizens of a free state. We did not enjoy that freedom in our native country; and from causes, which, as regards ourselves, we shall soon forget for ever, we were certain, it was not there attainable for our children or ourselves. * * We truly declare, that our expectations and hopes, in this respect, have been realized.

"Our constitution secures to us, so far as our condition allows, all the rights and privileges enjoyed by the citizens of the United States; and these rights and these privileges are ours: We are proprietors of the soil we live on, and possess the rights of freeholders. Our suffrages, and, what is of more importance, our sentiments and opinions, have their due weight in the government we live under. Our laws are altogether our own; they grow out of our circumstances, are framed for our exclusive benefit, and administered either by officers of our own appointment, or such as possess our confidence. We have a judiciary, chosen among ourselves: we serve as jurors on the trial of others, and are liable ourselves to be tried only by jurors of our fellow-citizens. We have all that is meant by *liberty of conscience.* The time and mode of worshipping God, as prescribed to us in his word, and dictated by our conscience, we are not only free to follow, but are protected in following.

"Forming a community of our own in the land of our forefathers, having the commerce, and soil, and resources of the country at our disposal; we know nothing of that debasing inferiority with which our very colour stamped us in America;

there is nothing here to create the feeling on our part—nothing to cherish the feeling of superiority in the minds of foreigners who visit us. It is this moral emancipation—this liberation of the mind from worse than iron fetters—that repays us ten thousand times over all that it has cost us, and makes us grateful to God and our American patrons, for the happy change which has taken place in our situation."

Extract of a letter from Captain Nicholson, of the United States Navy, who spent some time at Liberia.

"The appearance of all the colonists, those of Monrovia, as well as those of Caldwell, indicated more than contentment. Their manners were those of freemen, who experienced the blessings of liberty, and appreciated the boon. Many of them had by trade acquired a competency. * * * The children born in the country are fine looking, and I presume can be raised as easily as those of the natives. All the colonists with whom I had communication (and with nearly the whole of them did I communicate, in person, or by my officers) *expressed their decided wish to remain in their present situation, rather than return again to the United States.* I cannot give you better evidence of the prosperity of the colony, than by mentioning, that *eight of my crew (coloured mechanics,) after going ashore two several days, applied for and received their discharge, in order to remain as permanent settlers.* These men had been absent from their country upwards of three years, and had among them nearly two thousand dollars in clothes and money. Had they not been thoroughly convinced that their happiness and prosperity would be better promoted by remaining among their free brethren in Liberia, they would not have determined on so momentous a step as quitting the United States, perhaps forever, where they all had left friends and relatives."

Extract of a Letter from Captain Kennedy, of the Java, who left Monrovia, Dec. 27th, 1830.

Norfolk, June 22, 1831.

"It may not be improper to observe, that my inquiries were commenced under auspices very unfavourable to the practicability of the scheme of the society; for while I trust, I yielded unfeigned acknowledgments of the piety and purity of purpose which governed its worthy and disinterested projectors, yet the vast difficulties attending the prosecution of their labours, and the very problematical results in the want of success, left an impression on my mind altogether unfavourable to the institution. Under these impressions, therefore, I commenced my inquiries with great caution. I sought out the most shrewd and intelligent of the colonists, many of whom were personally known to me, and by long and wary conversations, endeavoured to elicit from them any dissatisfaction with their situation, if such existed, or any latent desire to return to their native country. Neither of these did I observe. On the contrary, I thought I could perceive that *they considered that they had started into a new existence;* that, disencumbered of the mortifying relations in which they formerly stood in society, they felt themselves proud in their attitude, and seemed conscious, that while they were the founders of a new empire, they were prosecuting the noble purpose of the regeneration of the land of their fathers."

Extract of a Letter from Captain Sherman, of the Liberia, dated Philadelphia, May 10, 1830.

"The agent is the chief magistrate of the colony, and the physician his assistant. No white people are allowed to reside in the colony, for the purpose of trade, or of pursuing any mechanical business, such being intended for the exclusive benefit of the coloured people. The coloured secretary, collector of customs, surveyor and constables are appointed by the agent. The port agent, sheriff, treasurer and other officers, are elective; and all the offices, except that of agent and physician, are filled by coloured people.

"Two native kings have put themselves and their subjects, supposed to amount to ten thousand, under the protection of the colony, and are ready, should it be thought necessary or expedient by the settlers to put arms in their hands, to make common cause with them in case of hostilities by any of the natives, which, however, is not anticipated, as the most friendly disposition is manifested by all the natives of the country from whom any danger might have been apprehended.

"The township of Caldwell is about seven miles from Monrovia, on St. Paul's river, and contains a population of five hundred and sixty agriculturists. The soil is exceedingly fertile and pleasant, and the people satisfied and happy. The emigrants carried out by me, and from whom I received a pleasing and satisfactory account of that part of the territory, are located there."

Letter from Captain Abels, of the Schooner Margaret Mercer, dated Washington, Feb. 10, 1832.

"Having just arrived in the United States from the colony of Liberia, to which place I went as master of the schooner Margaret Mercer, and where I remained thirteen days, during which time I was daily on shore, and carefully observed the state of affairs, and inquired into the condition of the people, I venture to state some facts in regard to the circumstances and prospects of the colony. On the 14th of December I arrived, and on the 15th went on shore, and was received in the most polite and friendly manner by the governor, Dr. Mechlin, who introduced me to the ministers and principal inhabitants. All the colonists appeared to be in good health. *All my expectations in regard to the aspect of things, the health, harmony, order, contentment, industry, and general prosperity of the settlers, were more than realized.* There are about two hundred buildings in the town of Monrovia, extending along the Cape Montserado, not far from a mile and a quarter.—Most of these are good substantial houses and stores, (the first story of many of them being of stone,) and some of them handsome, spacious, painted, and with Venitian blinds. Nothing struck me as more remarkable than the great superiority, in intelligence, manners, conversation, dress, and general appearance in every respect, of the people over their coloured brethren in America. So much was I pleased with what I saw, that I observed to the people, should I make a true report, it would hardly be credited in the United States. Among all that I conversed with, *I did not find a discontented person, or hear one express a desire to return to America.* I saw no intemperance, nor did I hear a profane word uttered by any one. Being a Minister of the Gospel, on Christmas day I preached both in the Methodist and Baptist Church, to full and attentive congregations of from three to four hundred persons in each. I know of no place where the Sabbath appears to be more respected than in Monrovia. I was glad to see that the Colonial Agent or Governor is a constant attendant on Divine service, and appears desirous of promoting the moral and religious welfare of the people. Most of the settlers appear to be rapidly acquiring property; and I have no doubt they are doing better for themselves and their children in Liberia, than they could do in any other part of the world. Could the free people of colour in this country but see the real condition of their brethren who have settled in Africa, I am persuaded they would require no other motive to induce them to emigrate. This is my decided and deliberate judgment.

"P. S. I have several times dined with the Colonists, and I think no better tables could be set in any part of the world. We had every thing that heart could desire, of meats, and fish, and fowls, and vegetables, and wines," &c. &c.

Extract of a letter from Mr. Mechlin, Colony Agent.

"As to the morals of the colonists, I consider them much better than those of the people of the U. S.; that is, *you may take an equal number of the inhabitants from any section of the Union, and you will find more drunkards, more profane swearers and sabbath-breakers, &c., than in Liberia.* Indeed, I know of no country where things are conducted more quietly and orderly than in this colony. You rarely hear an oath, and as to riots and breaches of the peace, I recollect of but one instance, and that of a trifling nature, that has come under my notice since I assumed the government of the colony. The sabbath is more strictly observed, than I ever saw it in the United States. Our Sunday schools are well attended, not only by the children of the colonists, but also by the native children who reside amongst us. The natives themselves are so well acquainted with our strict observance of this day, that you never find them offering any thing for sale, nor can you hire them to work for you; I mean those who have been amongst us, and at all acquainted with our customs."

Extract from the examination of Mr. Devany, High Sheriff of Liberia, before a Committee of the House of Representatives of the U. S., May 27–28, 1830.

"Some instances of intemperance have occurred—but the habit is confined to two persons only, and does not go to such an extent, as to be of serious injury to the families of the individuals, who are blacksmiths. There are three churches, frame buildings, one of them with a steeple. One belongs to the baptists, one to the methodists, and one, not yet finished, to the presbyterians. *Divine service is attended three times on Sundays, and also on Thursday and Friday evenings.* The Sunday schools are attended by many of the native children. All who can be decently clad, are in the habit of attending."

* * * * * "The court holds its sessions on the first Monday in every month. Juries are empanneled as with us. The jurisdiction of the court extends over the whole colony. The trials are principally for larceny, and *the criminals generally natives,* who commit thefts in the settlements. A few instances of kidnapping have occurred. These depredations were committed on the recaptured Africans. *To the honour of the emigrants be it mentioned, that but five of their number have been committed for stealing or misdemeanor since* 1827.

"There is much hospitality to be found in Monrovia; and among the inhabitants, *a greater proportion of moral and religious people, than in this city,* [*Philadelphia.*] *I never saw a man intoxicated, or heard any profane swearing during the three weeks I was there.*"—CAPTAIN SHERMAN.

Yours, &c. M. C.

Philadelphia, April 22, 1832.

LETTER IX.

Soil and Climate of Liberia.—Commerce and Productions.—Disadvantages of Slavery to the White population.—Advantages of Colonization to our Free Coloured Population.

DEAR SIR—

The colonists in their address to the coloured population of the United States, dated September 1827, observe that "The soil is not exceeded for fertility, or productiveness, when properly cultivated, by any soil in the world. The hills and plains are covered with perpetual verdure. *The productions of the soil go on through the year, without intermission.* Notwithstanding the imperfections of the farming tools used by the natives, they raise more than they can consume, and frequently more than they can sell. We have," they add, "no dreary winter here, for one-half the year, to consume the productions of the other half. *Nature is constantly renovating herself, and constantly pouring her treasures all the year round, into the lap of the industrious.*

"The true character of the African climate," continue the colonists, "is not understood in other countries. Its inhabitants are as robust, as healthy, and as long-lived, to say the least, as those of any other country. Nothing like an epidemic has ever appeared in the colony—nor can we learn from the natives, that the calamity of a sweeping sickness ever yet existed in this part of the continent. But the change from a temperate to a tropical country, is a great one—too great not to affect the health, more or less—and in the case of old people, and very young children, it often causes death. In the early years of the colony, want of good houses, the great fatigues and dangers of the settlers, their irregular mode of living, and the hardships and discouragements they met with, greatly helped the other causes of sickness, which prevailed to an alarming extent, and were attended with great mortality. But *we look back to these times as to a season of trial long past, and nearly forgotten. Our houses and circumstances are now comfortable; and for the last two or three years not one person in fifty, from the middle and southern states, has died from the change of climate.*"

"For beauty and fertility, *the country is surpassed by none in the world; for salubrity of situation, excellent water, and facility of being brought under cultivation, by none equally unpeopled in Africa.* Imagine a fine river, half a mile wide, and

affording across its channel from bank to bank from three to four fathoms of water—the country on either side champaign, and the level about twenty to thirty feet above that of the river—the banks every where perpendicular, exhibiting, in order, the different strata of which the general bed of the country is composed—the waters of the river to be sweet at a very small distance above the mouth, eight months in the year—at nine miles, the year round—and you have a correct, but still imperfect idea of this noble river, and the adjacent country. The original growth is exuberant, and the soil a rich, deep and loose loam, entirely destitute of stones, exhibiting in some places a prevalence of sand, and in others of a fat clay—but all about equally productive."—*Ashmun.*

"Not an hour have I spent here without feeling the refreshing and salutary influences of a fresh breeze from the ocean. The settlement can never be without it. * * No situation of Western Africa can be more salubrious. The sea air does all that can be done for it in this climate. One peculiarity is, that the night air is nearly as pure as any other. * * The rapidity and luxuriance of vegetation here, the natives of temperate latitudes can hardly imagine."—*Idem.*

Dr. Mechlin states in a recent communication, that "to those emigrants who have had the fever, and are in a great measure acclimated, Africa proves a more congenial clime than the United States. There they enjoy a greater immunity from disease: and pulmonary affections, so rife among the coloured population in the United States, are almost unknown in Liberia."

"It has been objected that the climate is very unhealthy—this is true as it respects the whites, but erroneous as respects the coloured people. Those from the middle and northern states have to undergo what is called a seasoning,—that is, they generally take the fever the first month of their residence; but it has rarely proved fatal since accommodations have been prepared for their reception: those from Georgia, the Carolinas, and the southern parts of Virginia, either escape the fever altogether, or have it very slightly. Deaths occur there indeed, as in other places: but Dr. Mechlin, the agent, assured me that the bills of mortality would show a less proportion of deaths, than those of Baltimore, Philadelphia, or New York."—Captain Sherman.

The uniform experience of the colonists has proved that emigrants from the Southern States become speedily acclimated. If they have the fever of the country, it affects them very lightly—and those who are prudent, and observe the advice of the settlers, are in no more danger than emigrants from Europe to this country.

Commerce and Productions—The commerce of Liberia, as yet in its infancy, is respectable, and increasing annually. The exports are rice, palm oil, ivory, tortoise shell, dye wood, gold, hides, wax, and coffee. Coffee and cotton grow spontaneously. Indigo and the sugar cane succeed, and will be cultivated to advantage. Camwood is abundant, and mahogany grows at the cape. The timber of Liberia is various and durable, and well adapted to building. The imports consist of an assortment of the productions of Europe, the West Indies and America. The port of Monrovia is seldom clear of European and American vessels, loading and unloading.

A trading company has been formed at Monrovia, with a capital of $1000; and an agreement entered into, that no dividend shall be made until the profits increase the capital to $20,000. The stock has risen from 50 to 75 on transfer shares.

A colonist, of the name of Waring, sold goods to the amount of $70,000, in the year 1830. The sales of Mr. Devany, the sheriff, amounted to between 24 and $25,000, and his property is

worth about $20,000, made during the six years in which he has resided in Monrovia.

"The commerce of the colony, during the year 1831, has greatly exceeded that of any former year. Within that period 46 vessels visited the port, of which 21 were Americans, and a majority of the remainder English. The exports amounted to nearly 90,000 dollars, and the merchandize and produce on hand, at the close of the year, amounted to about 23,000 dollars."

Disadvantages to the Whites resulting from Slavery.

"To provide for the free negro a country, is alike the dictate of humanity towards him, and of policy towards ourselves. While he remains here, no white labourer will seek employment near him. Hence it is, that in some of the richest counties east of the Blue Ridge, the white population is stationary, and in many others it is retrograde. *Virginia, once the first state in numbers, as she is still in territory, has become the third, and will soon have to descend to the fourth rank. The valuation of the lands of New York, exceeds the estimate of all the lands and slaves in Virginia."—Richmond and Manchester Colonization Society.*

"Experience has taught us, that slaves add nothing to our wealth. Where they exist, labour is not only high, but badly performed; and the communities growing up around us, which are clear of this evil, flourish over us, and by their cheapness of labour, nicer mechanism, and more abundant industry, are making us tributary. The progress of light—the conduct of other nations—and particularly that of our South American neighbours, in liberating their slaves—the growing belief of the disadvantages of slavery, with other causes, contribute to increase the conviction that *slavery is an evil, and that its consequences may one day or other become terrible."—Kentucky Colonization Society.*

"Slavery is ruinous to the whites—retards improvement—roots out an industrious population, banishes the yeomanry of the country—deprives the spinner, the weaver, the smith, the shoemaker, the carpenter, of employment and support. This evil admits of no remedy—it is increasing, and will continue to increase, until the whole country will be inundated with one black wave covering its whole extent, with a few white faces here and there floating on the surface. The master has no capital but what is vested in human flesh—the father, instead of being richer for his sons, is at a loss to provide for them—there is no diversity of occupations, no incentive to enterprise. *Labour of every species is disreputable, because performed mostly by slaves. Our towns are stationary, our villages almost every where declining—and the general aspect of the country marks the curse of a wasteful, idle, reckless population, who have no interest in the soil, and care not how much it is impoverished.* Public improvements are neglected, and the entire continent does not present a region for which nature has done so much, and art so little. If cultivated by free labour, the soil of Virginia is capable of sustaining a dense population, among whom labour would be honourable, and where 'the busy hum of men' would tell that all were happy, and that all were free."—*Speech of T. Marshal, of Fauquier Co. in the legislature of Virginia.*

The advantages of Colonization to our Free Coloured People.

That the free coloured population in this country labour under the most oppressive disadvantages, which their freedom can by no means counterbalance, is too obvious to admit of doubt. I waive all inquiry whether this be right or wrong. I speak of things as they are—not as they might, or ought to be. They are cut off from the most remote chance of amalgamation with the white population, by feelings or prejudices, call them what you will, that are ineradicable. Their situation is more unfavourable than that of many slaves. "With all the burdens, cares and responsibilities of freedom, they have few or none of its substantial benefits. Their associations are, and must be, chiefly with slaves. Their right of suffrage gives them little, if any, political influence, and they are practically, if not theoretically excluded from represen-

tation and weight in our public councils." No merit, no services, no talents can ever elevate many of them to a level with the whites. Occasionally, an exception may arise. A coloured individual, of great talents, merits, and wealth, may emerge from the crowd. Cases of this kind are to the last degree rare. The coloured people are subject to legal disabilities, more or less galling and severe, in almost every state in the Union. Who has not deeply regretted their late harsh expulsion from the state of Ohio, and their being forced to abandon the country of their birth, which had profited by their labours, and to take refuge in a foreign land? Severe regulations have been recently passed in Louisiana, and various other states, to prevent the introduction of free people of colour. Whenever they appear, they are to be banished in sixty days. The strong opposition to the establishment of a negro college in Newhaven, speaks in a language not to be mistaken, the jealousy with which they are regarded. And there is no reason to expect, that the lapse of centuries will make any change in this respect. They will always, unhappily, be regarded as an inferior race. In some of the states, they are actually doomed to idleness, because, however skilful they may be, in any branch of manufactures, white operatives cannot generally be induced to work with them. Such being their situation in this country, surely they ought to long as eagerly for a settlement in the land of their ancestors, as the captive tribes of Israel hungered for a return to the land of Canaan.

What a contrast to their situation in Liberia! There they will be lords of the soil, and have every inducement and every opportunity to cultivate their minds. They will not be borne down by that sense of inferiority, from whose goadings they cannot escape here, and which is enough to depress minds the most highly gifted. According to their respective merits, they may aspire to any of the offices of honour and profit and influence, in the colony. The bar, and the bench, and the medical profession, will be open to them, from which they are debarred here by an impassible barrier.

It is but fair and impartial to give the views of a portion of the coloured people, in regard to the plan of colonization. It remains for the reader to decide on their correctness, when he has duly weighed the contents of letter VIII.

The following resolutions were passed by a meeting of the people of colour in New Bedford, January 22, 1832.

"*Resolved*, That in whatever light we view the Colonization Society, we discover nothing in it but terror, prejudice and oppression; that the warm and beneficent hand of philanthrophy is not apparent in the system; but the influence of the Society on public opinion is more prejudicial to the interest and welfare of the people of colour in the United States, than slavery itself.

"*Resolved*, That the Society, to effect its purpose, the removal of the free people of colour (not the slaves) through its agents, teaches the public to believe that it is patriotic and benevolent to withhold from us knowledge and the means of acquiring subsistence, and to look upon us as unnatural and illegal residents in this country; and thus by force of prejudice, if not by law, endeavour to compel us to embark for Africa, and that, too, apparently by our own free will and consent."

LETTER X.

Of Africa before the Irruptions of the Barbarians.—Effects of Colonization on the Slave Trade.---Slight sketch of that nefarious traffic.

DEAR SIR,

Those who argue, from the present state of the coloured population of this country, against the prospect of a high degree of civilization in Africa, reason from very imperfect data. Here the coloured people have laboured, and still labour, under almost every possible disadvantage. In most of the southern states, slaves are debarred from the attainment of the slightest rudiments of knowledge. And even in states free from slavery, the coloured people have little opportunity of cultivation. Condemned by poverty, almost universally, to the lowest occupations, they have neither time nor means to improve themselves. But they will not suffer much, on a fair comparison with whites of the same grade. The best criterion, however, by which to judge, is the progress they have made in Liberia, where they escape the degradation to which they are exposed here. Of their improvement in morals, and manners, and habits, the testimony of Captains Sherman, Kennedy, Nicholson, and Abels, from which I have made large quotations in the preceding pages, precludes all doubt. It may be confidently stated, that none of the American colonies made greater advances in the same space of time than they have done in the eight years that have elapsed since the establishment of order and good government in 1824. The contrast between the Colonists at Liberia and the people of the United States, is not so great as between the inhabitants of Great Britain at present, and those in olden times, when the latter painted their bodies, had no chimnies to their houses, lay upon straw on the ground, covered themselves with skins fastened with skewers, and were tenants in common with the pigs which partook of the hospitality of their houses.

Africa, though brutalized by wars, the invasions of barbarians, and the most grinding despotism, was once on as proud an eminence in point of civilization as any part of Europe. Carthage contended for the supremacy with Rome for one hundred and twenty years—and, but for domestic factions, the bane of republics, would probably have subjugated Italy. The destruction of the Carthaginian annals by the Romans renders it impossible to enumerate any of her great men, except her warriors. Rome never produced a greater general than Hannibal. Some of his relations were men of great talents in the same department. Jugurtha was superior to most of the Romans who were sent against him. Terence, the dramatist, was an African.

Christianity and civilization were early introduced into Africa. There were several provincial councils held there. At one of them, held in Carthage, in 397, the canon of the Roman Catholic

Bible was settled. Another was held in the same place in 410—and two others at Milevi. In the fifth century, the number of Catholic Bishops in Africa, was four hundred. Origen, Tertullian, Cyprian and Augustine, among the great lights of Christianity in their day, were Africans. And it is not too much to expect that future Hannibals and Terences and Cyprians and Augustines will arise to defend and illuminate that now benighted country. Should such a result take place, the merit will in a great degree belong to the illustrious founders of the Colonization Society.

Among the striking advantages attending the Colony at Liberia, is the check it has given to the slave trade already, and the probable suppression, ultimately, of that nefarious traffic on a large portion of the western coast of Africa by the gradual extension of the settlements. Before the establishment of the settlements at Liberia, there were several slave factories within a few miles of Monrovia, all of which have been completely broken up. Four or five years since, there was not a single factory from Sierra Leone to Cape Mount, a distance of 100 miles; and 120 miles, from Cape Mount, to Trade Town, the whole of the coast of Liberia. More recently, a factory has been established at Cape Mount, forty-five miles from Monrovia, where the trade is carried on briskly. But it is probable, as soon as the Colony gains more strength, that this nest of pirates, kidnappers and traders in human flesh and human suffering, will be extirpated.

The African chiefs, in the neighborhood of Liberia, have in general voluntarily abandoned the traffic, finding they can procure what articles they want, of European, American, and West India goods, by the sale of their own domestic productions. Some of them have put themselves under the protection of the colony.

To duly appreciate the advantages of this result, it is only necessary to reflect for a moment on the horrors of this nefarious traffic; and although it has been presented times without number, to the execration of mankind, I may be permited to take a bird's eye view of it. The number of slaves kidnapped in 1824, was 120,000. And the number imported into the single port of Rio for nine years, 1820—8, was 261,964.

In 1820, 15,020	In 1823, 20,349	In 1826, 33,999
1821, 24,134	1824, 29,503	1827, 29,787
1822, 27,363	1825, 26.254	1828, 43,555

Total.....249,964

Walsh's Notices of Brazil, vol. 2, p. 178.

Notwithstanding the efforts of the chief maritime powers of Europe, and those of the United States, to suppress this traffic, there have been, from the two towns, Muney and Pangas, 352 cargoes of slaves taken, in little more than a year.

It has been estimated that one third, but say one fifth, perish in the voyage; and that an equal number die after their landing, of diseases contracted on the voyage, or of grief for their forlorn situation!

To heighten the enormity of this "sin crying to heaven for vengeance," it is ascertained, that in cases of scarcity of provision, the slaves are often remorselessly thrown overboard. On board a vessel some time since, thirty nine negroes became blind, and twelve had lost an eye. They were thrown into the fathomless ocean. A single vessel, the Protector, took on board at Mozambique 807 slaves, of whom 339 died on the voyage.

The Maria Primeira, a Portugese ship, took on board upwards of 500 slaves. This number was reduced to 403 in consequence of extreme crowding, before she was captured, and brought into Sierra Leone. Nearly 100 more died soon afterwards, from diseases contracted on board.—(*Transactions of the London African Association.*)

The following heart-rending picture of the slave trade has been drawn by Sir George Collier, who was employed on the coast of Africa, to suppress it.

"Such is the merciless treatment of the slaves, that no fancy can picture the horrors of the voyage. Crowded together so as not to have the power to move—linked one to the other by the leg—never unfettered while life remains, or till the iron shall have fretted the flesh almost to the bone—forced under a deck, as I have seen them, *not thirty inches in height*—breathing an atmosphere the most putrid and pestilential possible—with little food and less water—subject to the most severe punishment, at the caprice or fancy of the brute who may command the vessel—it is to me a matter of extreme wonder that any of these miserable wretches live the voyage through. Many of them, indeed, perish on the passage, and those of them who remain to meet the shore, present a picture of wretchedness language cannot express." Yours, &c. M. C.

April 26, 1826.

Letter from the Hon. James Madison, to the Secretary of the Society, dated Montpelier, December 29, 1831.

DEAR SIR: I received, in due time, your letter of the 21st ult. and with due sensibility to the subject of it. Such, however, has been the effect of a painful rheumatism on my general condition, as well in disqualifying my fingers for the use of the pen, that I could not do justice "to the principles and measures of the Colonization Society in all the great and various relations they sustain to our own country and to Africa," if my views of them could have the value which your partiality supposes. I may observe in brief, that the Society had always my good wishes, though with hopes of its success less sanguine than were entertained by others, found to have been the better judges; and, that I feel the greatest pleasure at the progress already made by the Society, and the encouragement to encounter remaining difficulties afforded by the earlier and greater ones already overcome. Many circumstances at the present moment seem to concur in brightening the prospects of the Society, and cherishing the hope that *the time will come, when the dreadful calamity which has so long afflicted our country, and filled so many with despair, will be gradually removed, and by means consistent with justice, peace and the general satisfaction:* thus giving to our country the full enjoyment of the blessings of liberty, and to the world the full benefit of its great example. I never considered the main difficulty of the great work as lying in the deficiency of emancipation, but in an inadequacy of asylums for such a growing mass of population, and in the great expense of removing it to its new home. The spirit of private manumission as the laws may permit, and the exiles may consent, is increasing and will increase; and there are sufficient indications that the public authorities in slave-holding States are looking forward to interpositions in different forms that must have a powerful effect. With respect to the new abode for the emigrants, all agree that the choice made by the Society is rendered peculiarly appropriate by considerations which need not be repeated, and if other situations should not be found eligible receptacles for a portion of them, the prospects in Africa seem to be expanding in a highly encouraging degree.

"In contemplating the pecuniary resources needed for the removal of such a number to so great a distance, my thoughts and hopes have been long turned to the rich fund presented in the western lands of the Nation, which will soon entirely cease to be under a pledge for another object. The great one in question is truly of a national character, and it is known that distinguished patriots not dwelling in slave-holding States have viewed the object in that light, and would be willing to let the national domain be a resource in effecting it.

"Should it be remarked that the States, though all may be interested in relieving our country from the coloured population, are not equally so; it is but fair to recollect, that the sections most to be benefited, are those whose cessions created the fund to be disposed of.

"I am aware of the constitutional obstacle which has presented itself; but if the general will be reconciled to an application of the territorial fund to the removal of the coloured population, a grant to Congress of the necessary authority could be carried, with little delay, through the forms of the Constitution.

"Sincerely wishing an increasing success to the labours of the Society, I pray you to be assured of my esteem, and to accept my friendly salutations."

REV. R. R. GURLEY.

JAMES MADISON.

Extract of a Letter from the Hon. John Marshall, Chief Justice of the United States, dated Richmond, December 14, 1831.

"The great object of the Society, I presume, is to obtain pecuniary aids. Application will undoubtedly be made, I hope successfully, to the several State Legislatures, by the societies formed within them respectively. It is extremely desirable that they should pass permanent laws on the subject: and the excitement produced by the late insurrection makes this a favourable moment for the friends of the Colony to press for such acts. It would be also desirable, if such a direction could be given to State Legislation as might have some tendency to incline the people of colour to migrate. This, however, is a subject of much delicacy. Whatever may be the success of our endeavonrs to obtain acts for pemanent aids, I have no doubt that our applications for immediate contributions will receive attention. It is possible, though not probable, that more people of colour may be disposed to migrate than can be provided for, with the funds the Society may be enabled to command. Under this impression I suggested, some years past, to one or two of the Board of Managers, to allow a small additional bounty in lands to those who would pay their own passage in whole or in part. The suggestion, however, was not approved.

"It is undoubtedly of great importance to retain the countenance and protection of the General Government. *Some of our cruizers stationed on the Coast of Africa would, at the same time, interrupt the slave trade—a horrid traffic, detested by all good men, and would protect the vessels and commerce of the Colony from pirates who infest those seas.* The power of the government to afford this aid is not, I believe, contested. I regret that its power to grant pecuniary aid is not equally free from question. On this subject, I have always thought, and still think, that the proposition made by Mr. King, in the Senate, is the most unexceptionable, and the most effective that can be devised.

"The fund would probably operate as rapidly as would be desirable, when we take into view the other resources which might come in aid of it; and its application would be, perhaps, less exposed to those constitutional objections which are made in the South than the application of money drawn from the treasury and raised by taxes. The lands are the property of the United States, and have heretofore been disposed of by the government under the idea of absolute ownership."

| D

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be sent?...*Rom.* x. 15.

Vol. VII. **JUNE 1, 1834.** **No. 2.**

[THE article usually inserted with reference to the Monthly Concert for Prayer, is omitted, to make room for the Annual Report, and an account of the Anniversary Meeting of the American Home Missionary Society.]

EIGHTH ANNIVERSARY.

THE American Home Missionary Society held its Eighth Anniversary in the Chatham-street Chapel, New-York, on Wednesday evening, May 7, 1834. The Hon. Stephen Van Rensselaer, LL. D., President of the Society, took the chair, and the meeting was opened with prayer by the Rev. John Codman, D. D., of Dorchester, Mass.

The Treasurer's Report was read by Mr. Knowles Taylor, Treasurer.

The Eighth Annual Report of the Society was read by the Rev. Absalom Peters, Corresponding Secretary.

The following resolutions were adopted, viz:—

1. On motion of the Rev. E. Phelps, of Geneva, N. Y., seconded by the Rev. J. D. Paxton, of Danville, Ky.:

Resolved, That the Report be adopted, and printed under the direction of the Executive Committee.

2. On motion of the Rev. Sylvester Eaton, of Buffalo, N. Y., seconded by the Rev. G. N. Judd, of Philadelphia:

Resolved, That the success which has attended Home Missions, encourages us to trust in the promises of God, and to go on with our work till we have obeyed our Master's command: "Preach the Gospel to every creature."

3. On motion of the Rev. G. W. Blagden, of Boston, Mass., seconded by Mr. C. McIntyre, of Charleston, S. C.:

Resolved, That the incidental influence of an evangelical, educated clergy upon the intellectual and political character of the people, presents one of the strongest motives for an efficient and cheerful support of the American Home Missionary Society.

4. The Rev. Andrew Reed, of London, and the Rev. James Matheson, of Durham, England, being introduced to the meeting as delegates from the London Home Missionary Society, presented the following resolution, moved by the former and seconded by the latter:

Resolved, That the operations of this Society, in their important bearings upon the advancement of religion in other countries, should enlist the sympathies of all Christian lands.

5. On motion of the Rev. J. M. Sturtevant, Professor in Illinois College, Illinois, seconded by the Rev. Thomas Mac Auley, D. D. LL. D., of New-York:

Resolved, That while this Society is bound to thank God for what has been already accomplished in the cause of Home Missions in this nation, we are also bound to acknowledge that our efforts have as yet fallen far short of our wants as a nation, and our duty as Christians.

In support of the above resolutions, appropriate addresses were made by the Rev. Messrs. Eaton, Blagden, and Reed, of London, Professor Sturtevant, and Dr. Mac Auley; and the interest of the meeting was enlivened by music interspersed, conducted by Mr. Hastings, closing with the Christian doxology. The congregation was dismissed by the Apostolic benediction by the Rev. Dr. Mathews, of New-York.

The Society proceeded to the election of Officers for the ensuing year, and made choice of the following:—

PRESIDENT,

Hon. Stephen Van Rensselaer, LL. D., Albany.

VICE PRESIDENTS.

Rev. Archibald Alexander, D. D., Prof. Theol. Sem., Princeton, N. J.
Rev. George A. Baxter, D. D., Prof. Theol. Sem., Pr. Edward Co., Va.
Rev. Lyman Beecher, D. D., Prof. Theol. Sem., Cincinnati, Ohio.
Rev. Calvin Chapin, D. D., Rocky Hill, Connecticut.
Rev. Thomas Cleland, D. D., Harrodsburgh, Ky.
Rev. John Codman, D. D., Dorchester, Mass.
Hon. Theodore Frelinghuysen, Newark, N. J.
Rev. Francis Herron, D. D., Pittsburgh, Penn.
Rev. James Hoge, D. D., Columbus, Ohio.

Hon. Samuel M. Hopkins, Geneva, N. Y.
Hon. N. W. Howell, LL. D., Canandaigua, N. Y.
Hon. Samuel Hubbard, Boston, Mass.
Hon Charles Marsh, Woodstock, Vermont.
Rev. Samuel Miller, D. D., Theol. Sem., Princeton, N J.
Hon. David Lawrence Morrill, Concord, N. H.
Hon. John Murphy, Claiborne, Alabama.
Rev. David Porter, D. D , Catskill, N. Y.
Rev. Alexander Proudfit, D. D., Salem, N. Y.
Robert Ralston, Esq., Philadelphia.
Rev. James Richards, D. D., Theol. Sem., Auburn, N. Y.
Rev. Thomas H. Skinner, D. D., Theol. Sem., Andover, Mass.
Hon. John Cotton Smith, Sharon, Conn.
Rev. Nathaniel W. Taylor, D. D., Theol. Prof., New-Haven.
Rev. John Thomson, Crawfordsville, Ind.
Rev. Leonard Woods, D. D., Theol. Sem., Andover, Mass.

DIRECTORS.

Rev. William Allen, D. D., President Bowdoin College, Maine.
Rev. Joshua Bates, D. D , President Middlebury College, Vermont.
Rev. Nathan S. S Beman, D. D , Troy, N Y.
Rev. Robert H. Bishop, D. D., President Miami University, Ohio.
Rev. Gideon Blackburn, D. D , Versailles, Ky.
Thomas Bradford, jun., Esq., Philadelphia.
Hon. Benjamin F. Butler, Washington, D. C.
Rev. James Carnahan, D. D., President Princeton College, N. J.
Rev. John H. Church, D. D., Pelham, N. H.
Rev. Charles Coffin, D. D , President of College, Tennessee.
Amos M. Collins, Esq., Hartford, Connecticut.
Roswell L. Colt, Esq., Baltimore, Maryland.
Rev. C. C. Cuyler, D. D., Philadelphia.
Rev. Henry Davis, D. D., Clinton, N. Y.
Rev. Jeremiah Day, D. D., President Yale College, Connecticut.
Rev. William R. De Witt, Harrisburgh, Penn.
Rev. Henry Dwight, Geneva, N. Y.
Rev. Justin Edwards, D. D., Boston, Mass.
Rev. E. W. Gilbert, Philadelphia.
Rev. Eliphalet Gillet, D. D., Hallowell, Maine.
Rev. Samuel L. Graham, D. D , North Carolina.
Rev. E. D. Griffin, D. D., President Williams College, Mass.
Eurotas P Hastings, Esq , Detroit, Michigan Ter.
Rev. Joel Hawes, D. D , Hartford, Conn.
Rev. Asa Hillyer, D. D., Orange, N. J.
Rev. Heman Humphrey, D. D., President Amherst College, Mass.
Rev. Nathan Lord, D, D., President Dartmouth College, N. H.
Rev. Thomas Mac Auley, D. D., LL. D , N. York.
Rev. John M'Dowell, D. D., Philadelphia.
Rev. William A. M'Dowell, D. D , Philadelphia.
Rev. William M'Murray, D. D., N. Y.
Rev. Samuel Merwin, Wilton, Conn.
Rev. David Nelson, Palmyra, Missouri.
Rev. Eliphalet Nott, D. D., President Union College, N. Y.
Rev. B. M. Palmer, D. D., Charleston, South Car.
Hon. Roger M. Sherman, Fairfield, Conn.
Garret Smith, Esq., Peterborough, N. Y.
Rev. Conrad Speece. D. D , Staunton, Virginia.
Jeremiah Sullivan, Esq., Madison, Indiana.
Rev. Benjamin Tappan, D. D., Augusta, Maine.
John Tappan, Esq., Boston, Mass.
John Tillson, Esq., Hillsborough, Illinois.
Rev. Mark Tucker, D D , Troy, N. Y.
Rev. Bennet Tyler, D. D., Portland, Maine.
Rev. Jacob Van Vechten, Schenectady, N. Y.
S. V. S. Wilder, Esq., New York.
Rev. Robert G. Wilson, D. D., President Ohio University, Athens, Ohio.
Rev. B. B. Wisner, D. D., Boston, Mass.
Rev. Andrew Wylie, D. D., President of College, Bloomington, Indiana.
Rev. John C. Young, President Centre College, Ky.

TREASURER,
Mr. Knowles Taylor.

AUDITOR.
Mr. Arthur Tappan.

CORRESPONDING SECRETARY.
Rev. Absalom Peters.

RECORDING SECRETARY.
Mr. Abijah Fisher.

MEETING OF THE BOARD OF DIRECTORS.

The Board of Directors met on Thursday, May 8, at the Society's Office, 150 Nassau-street, and appointed the following gentlemen to constitute the

EXECUTIVE COMMITTEE.

Mr. John D. Keese.
Rev. Thomas Mac Auley, D. D., LL. D.
Rev. Elihu W. Baldwin.
Rev. William Patton.
Rev. Cyrus Mason.
Mr. Ebenzar Lord.
Mr. John Nitchie.
Mr. William M. Halsted.
Mr. Jasper Corning.
Mr. John C. Halsey.

MEMBERS EX OFFICIO.

Mr. Knowles Taylor, Treasurer.
Rev. Absalom Peters, Corresponding Secretary.
Mr. Abijah Fisher, Recording Secretary.

ASSISTANT SECRETARY,
Rev. Charles Hall.

ASSISTANT TREASURER,
Mr. Silas H. Hodges.

ASSOCIATE SECRETARY FOR THE NEW-ENGLAND STATES,
Rev. Richard S. Storrs, Braintree, Mass.

ASSOCIATE SECRETARY FOR THE MIDDLE STATES, EXCEPTING NEW-YORK,
Rev. Gideon N. Judd, Philadelphia.

EIGHTH ANNUAL REPORT,

Presented by the Executive Committee, for the year ending May 7th, 1834.

"THE FIELD IS THE WORLD," and the command of him to whom belongeth the dominion of it is, "GO, PREACH THE GOSPEL TO EVERY CREATURE." "TEACH ALL NATIONS." These brief and intelligible announcements, with the promised presence of the Saviour to the end, furnish to the disciples of Christ their warrant and their encouragement to endeavour the conversion of the world. The purpose and the pledge of such endeavours are the essence of the Christian profession, and must therefore lie at the bottom of the structure of every legitimate plan for the spread of the Gospel.

Such it is believed were the elements of that individual feeling and public impulse which called into being the Society, whose anniversary we now celebrate. It is an AMERICAN and a HOME Society, not because its members and conductors have no sympathy for other nations. The existence of such a sympathy, deeply and devoutly cherished, was the mainspring of its organization, and continues to furnish the most commanding motive to its efforts. The moral map of the peopled earth began to be contemplated. A cry was heard from every land, "*Come over and help us.*" The supplicating voice of want from all pagan nations was addressed to christendom. Yet *christendom* was not *christianized*. The *good soldiers* of the cross were not marshalled in preparation for the conquest of the world, while, even in the midst of the churches, there remained much land yet to be possessed. The conflict between light and darkness, even in the most favoured nations, was fearful. In our own country especially, with a population so young and buoyant, so rapidly increasing, and widely dispersed, and exposed, by the very freedom of its institutions, to bad influences, as well as good, from every part of the world, there seemed to be approaching, a crisis, which would demand much more than all the religious influence which it possessed to save from total wreck its high and delightful promise of distinction among the benefactors of mankind.

In view of this condition of the world, presenting a field so wide, so desolate, so hopeless, (but for the Gospel of Christ,) the hearts of many American Christians were deeply moved. Fervent supplications went up to the throne for direction. A few of the sons and daughters of our churches, in the ardour of their devotion to the service of Christ, flew to the most distant nations. Every year added to their number. On the islands of the ocean, in the midst of our western forests, and far hence among the Gentiles, they nobly raised the standard of the cross, and each of them, at his post, was the voice of one crying in the wilderness, "*Prepare ye the way of the Lord.*" *Our* hearts were with them, pledged in principle and in effort to sustain the Foreign Missionary enterprise till it shall have achieved its final victory in the spread of the Gospel to every dwelling of man. But what were all they who had gone, and all who could be spared to go, among so many? And where were the *six hundred thousand* ministers who were required to preach the Gospel to *six hundred millions* of heathens? Vain and hopeless would be the attempt to raise them up from among the worshippers of idols, until floods of light should be poured upon their dark abodes by the faithful ministry of many thousands from Christian lands. The first and largest supply must be furnished from countries already blessed with the light of the Gospel. And upon no other country, in this respect, had the providence of God devolved so great responsibilities as upon our own. Peopled at first by a band of Christian pilgrims, the foundations of its government laid in the pure principles of civil and religious liberty, its population increased with unexampled rapidity in numbers, in wealth, and in general intelligence, its territory extending from ocean to ocean, lying within the most temperate latitudes, and fanned by the most healthful breezes, and embracing in its area a fraction more than one twentieth part of the whole land surface of the globe, no other country concentrated so many of the hopes of the world. Yet we were a sinful nation. In the midst of our prosperity, the virtues on which we rose, as a people, were beginning to be sensibly impaired. Infidelity, extravagance, and vice, were spreading like a leprosy in the older states, while floods of emigrants were pouring over the western mountains, careless of the spiritual blessings left behind, or unable to procure an enlightened ministry to accompany them to their new abodes. Both the bounds of their habitations and the increase of their numbers were rapidly advancing beyond the existing supply of competent religious instruction. The Ro-

mish hierarchy too, was multiplying its abominations in the midst of us, and there was danger that this young country, so intensely interesting in its history, and so full of promise to the church, would soon forsake the guide of her youth, survive her true glory, and disappoint the hopes of the church. The enemy was coming in like a flood, when the founders of this Society, in the name of the Lord, lifted up a standard against him. They were the same men who had put their hands to the work of spreading the Gospel among the heathen. But that work, they perceived, could only be accomplished by the blessing of God upon the united strength of christendom. In this country, especially, whether they considered the extent of its territory, the character and number of its prospective population, the facilities it afforded for unrestrained and efficient action, the dangers which threatened it, or its high bearings upon the destinies of man, they saw that the universal extension and permanent establishment of the Gospel were primarily essential to the universal spread of its blessings among other nations. Here then, if any where on earth, was the field for Home Missions.

Thus originated the *American Home Missionary Society.* It was founded in the spirit of missions, in the largest sense. Disclaiming all narrow views and selfish aims, its patriotism is that which flows from love to God and the souls of men universally. Its object is to bless a great and growing nation, FOR THE SAKE OF THE WORLD, to raise a free people to the distinction of "*the glory of Israel,*" that they may also be "*a light to lighten the Gentiles.*"

This ociety was Sorganized under its present constitution on the sixth of May, eight years ago. It assumed the responsibilities of a previous organization in this state, The United Domestic Missionary Society, and had on its books, at the commencement of its operations, 104 missionaries. This number was increased, during the first year of the Society, to 169;—the second year, to 201;—the third, to 304;—the fourth, to 392;—the fifth, to 463;—the sixth, to 509;—the seventh, to 606;—and the eighth, which is the year now terminated, to 676. This constant augmentation of the number of labourers employed has required a proportionate increase of collections and expenditures, and has rendered the business of the Society, every year, more multifarious and arduous. Yet a kind and beneficent Providence has prospered our enterprise beyond the anticipations of the most sanguine.

The Executive Committee, in presenting their present report, have occasion to repeat, with deeper and warmer emotions than ever before, the expressions of gratitude and congratulation, with which they have met the Society at each of its previous anniversaries. We have felt, indeed, with others engaged in kindred efforts, our share of the pecuniary embarrassments of the country. Our receipts have thus been reduced below the demands of the cause. Yet, on the whole, the year has been one of increased prosperity to this department of Christian benevolence. An amount of labour has been performed under the patronage of the Society, and an amount of good accomplished, in view of which we should be ungrateful not to rejoice and be glad.

[The list of missionaries and congregations is omitted in this place, but is given at large in a separate edition of the Report, which may be obtained by application to the Officers and Agents of the Society.]

SUPPLEMENTARY TABLE,

Exhibiting the amount of receipts from each state, the number of congregations and missionary districts aided, and the number of missionaries employed in each during the last year.

States and Territories.	Receipts.	Cong. & Miss. Districts.	Missionaries.
1 New-York,	$25,308	77 235	177
2 Massachusetts,	21,640	91 72	62
3 Connecticut,	9,178	91 36	34
4 Maine,	6,728	82 111	83
5 New-Hampshire,	697	32* 69	63
6 Vermont,	3,967	39 42	42
7 Pennsylvania,	2,513	54 30	20
8 New-Jersey,	1,714	00 5	3
9 Ohio,	1,818	29 97	68
10 Rhode-Island,	583	05 3	3

* This is the sum actually received at New-York. The report of the Treasurer of the N. H. Miss. Society has not been received.

States and Territories.	Receipts.	Cong. & Miss. Districts.	Missionaries.
11 Illinois,	384 17	35	24
12 Missouri,	367 50	22	13
13 Alabama,	273 50	10	6
14 Delaware,	118 50	3	1
15 Michigan Territory,	108 23	28	16
16 Georgia,	78 00	1	1
17 Indiana,	26 00	47	29
18 Virginia,	23 00	3	3
19 Canada,	25 00	10	6
20 Tennessee,	10 00	22	10
21 South-Carolina,	10 00		
22 Florida,	5 00	1	1
23 Kentucky,	00 00	14	9
24 North-Carolina,	00 00	3	2
Home Missionary,	931 87		
Unknown,	59 50		

RECAPITULATION.

Of the 676 missionaries and agents enumerated in the foregoing tables, 437 are settled as pastors or are employed as stated supplies in single congregations, 210 extend their labours to two or three congregations each, and 29, including agents, are employed on larger fields. The number of congregations, missionary districts, or fields of agency thus supplied, in whole or in part, during the year has been 899.

Of the whole number, 476 were in commission at the commencement of the year, 130 have ceased to require our aid. The remainder have been reappointed, usually with some diminution in the grants for their support, and 200 new appointments have been made.

The amount of ministerial labour reported as having been performed within the year, is 463 years and 5 months.

The number reported as added, within the year, to the churches aided, has been 4055; viz. 1319 by letter, and 2736 by examination, on profession of their faith. 79 of the churches aided have been blessed with special revivals of religion; and the probable number of conversions under the ministry of our missionaries is about 4000.

The number of Sabbath Schools reported embrace not less than 35,000 scholars.

The number of Bible Classes reported embrace about 8,500 pupils of all ages.

The number of subscribers to the principle of entire abstinence from the use of intoxicating liquors as a drink, reported by the missionaries on the fields of their labour, is 62,547.

The following is a brief tabular view of the results of the last year, in several particulars, compared with those of the preceding years.

	First year.	Second year.	Third year.	Fourth year.
Receipts	$18,130 76	$20,035 78	$26,997 31	$33,929 44
Expenditures	13,984 17	17,849 22	26,814 96	42,429 50
Number of Missionaries	169	201	304	392
Congregations & Miss. Districts	196	244	401	500
Sabbath Schools reported	Not rep.	206	289	369
Bible Classes reported	Not rep.	100	134	203
Years of labour performed	110	133	186	274
Additions to Churches reported	Not rep.	1000	1678	1959
Aux. Societies and Associations	Not rep.	189	241	* 273

	Fifth year.	Sixth year.	Seventh yr.	Eighth year.
Receipts	$48,124 73	$49,422 12	$68,627 17	$78,911 44
Expenditures	47,247 60	52,808 39	66,277 96	80,015 76
Number of Missionaries	463	509	606	676
Congregations & Miss. Districts	577	745	801	899
Sabbath Schools reported	500	544	770	*
Bible Classes reported	200	239	378	*
Years of labour performed	294	361	417	463
Additions to Churches reported.	2532	6126	4284	2736
Aux. Societies and Associations	385	456	489	499

* Reports imperfect.

GENERAL SUMMARY.

We have already stated that at the commencement of the Society's operations, under its present organization, it had in its employment 104 missionaries. These extended their labours, with more or less frequency, to perhaps 130 congregations and missionary districts. From the foregoing *tabular view*, it appears that the number of missionaries has been increased in eight years, to 676, and the number of congregations and districts annually aided in their support, to 899. Within the eight years, the missionaries of the Society have laboured under its commissions the full amount of 2238 years. Under their ministry, upwards of 20,000 souls have been reported as added to the churches on profession of their faith. Add to these the number thus received, during the first year of the Society, not embraced in our *tabular view*, but supposed to be not less than 600, and the whole number received into the churches aided since May 5, 1826, is 20,915. There have been annually instructed in Sabbath Schools, under the care of our missionaries, from 10,000 to 35,000 children and youth, and from 2000 to 10,000 in Bible Classes. They have also been efficient helpers in the cause of temperance, in the support of common schools, in the distribution of Bibles and religious tracts, and in every good work which has presented its claims on the fields of their labour.

AUXILIARY SOCIETIES.

The Executive Committee would by no means arrogate to the influences and agencies exerted in direct connexion with their own office the praise of having accomplished all that they now report. Several Domestic Missionary Societies were in existence and had been in operation a number of years previous to the organization of this. The majority and the most important of these have since become auxiliary to the National Institution, and while they have been strengthened by this connexion, they have, in turn, contributed greatly to augment the doings of the Parent Society. Their missionaries are now generally appointed under commissions from this Committee, though the funds for the support of such as labour within the bounds of each Auxiliary, of the larger class, for the convenience of disbursement, are permitted to remain in its treasury, to be paid out on the order of its proper officers. The whole amount collected, however, is reported to the treasury of the Parent Society, and that portion of it which is not appropriated within the bounds of the Auxiliaries is expended by us on other fields. This arrangement, not only without embarrassment, but with positive advantage to the local operations of Auxiliary Societies, has enabled the Parent Society to avail itself of the strength of the older states to supply the wants of the new. It has also promoted the organization and efficient action of Auxiliaries in several of the new states, which, by the encouragement and aid afforded them by this Committee, have done much for the supply of the destitute within their own bounds.

The following interesting items are gathered from the annual returns of several important Auxiliaries, for the year ending April 1, 1834.

1. MASSACHUSETTS MISSIONARY SOCIETY.

This Society, it will be recollected, bore a conspicuous part in the operations of the year which preceded our last anniversary. Its receipts, during about ten months, ending April 1, 1833, were $9,595 84 which, together with a previous balance of $2,387 in its treasury, made the whole sum at the disposal of that Society during the year, $11,982 76. Since that date its resources and efficiency have been nearly doubled. Its receipts for the year ending April 1, 1834, have been $19,060 80 which, with the balance in its treasury at the beginning of the year, has made the whole amount at its disposal, since the last annual return, $20,665 84. Of this sum, $8,850 91 have been expended in that state, in the support of our agent and 57 missionaries under commissions from this Committee. Of the remainder $8,822 32 have been remitted to the treasury of the Parent Society, and expended on other fields.

Besides the above, the following sums have been received from the state of Massachusetts, viz.

From the HAMPSHIRE MISSIONARY SOCIETY $800, and from various contributions directly to the Parent Society, $1780 11, making in all, from the State of Massachusetts, within the year, $21,640 91.

2. CONNECTICUT MISSIONARY SOCIETY.

Among the New-England states, Connecticut is second only to Massachusetts in the amount of its contributions to the general cause of Domestic Missions, and its Missionary Society auxiliary to the A. H. M. S., is annually increasing in efficiency and in the extent of its operations.

The receipts of its Treasurer for the year ending April 1, 1834, have been $5,718 78. This added to the balance on hand at the time of the last previous annual return, makes the whole sum at the disposal of the Society, within the year, $9,247 09. Of this sum, $4,699 11, including incidental expenses, have been paid for the support of 44 missionaries in that state and Rhode Island. Of the remainder, $2,000 have been paid over to the Parent Society, and expended in the support of missionaries in Missouri, and others in the western states.

The following sums have also been received from the state of Connecticut, viz: from the Home Missionary Association of the Eastern District, New-Haven county, $529. Contributions directly to the Parent Society, $1,117 58. Balance of legacy from the late Thames Wilcox, $1,813 55, making in all from the state of Connecticut, $9,178 91.

3. MAINE MISSIONARY SOCIETY.

The large extent of the state of Maine, the rapid increase of its population, and its prospective wealth and importance, render it a peculiarly interesting field for missionary enterprise. If in comparison with the northern and middle states, the territory beyond the Alleghanies is properly denominated the "*great west*," with equal propriety, in comparison with the rest of New-England, we may speak of Maine, as the *great east*. It is so regarded by the enterprising churches which have begun to occupy it, and no other field of equal extent has more interested the feelings of this Committee. Their aid was accordingly early proferred and extended to the needy in that state, and has been continued until the Maine Missionary Society, strengthened by the blessing of God upon its own action and the co-operation of the Parent Society, has at length become able, without aid from sister states, to sustain all the labourers who are prepared to occupy her waste places. The receipts of this Society have been nearly doubled within the last two years. For the year ending April 1, 1834, they have been $6,607 82. This amount, with the balance of $2,867 22, on hand at the commencement of the year, has constituted a total sum of $9,475 04 at the disposal of that auxiliary since its last annual return. Of this, $8,302 19 have been expended in support of an agent and 78 missionaries in that state.

The Secretary remarks that Bible Classes, Sabbath Schools, Temperance efforts, &c., &c., are connected with our missionary labours, and are uniformly carried forward by these means. Very few, he says, have yet been added to the churches aided, since our last return, and there were almost no revivals of religion till the commencement of the present year, 1834. The face of things now, through the blessing of Heaven, is changing, and present appearances encourage the hope that this will be a year of the "right hand of the Most High."

He adds, there are in the state 173 churches, 123 of which are supplied by 110 pastors and 13 resident ministers; 40 of these aided by our Society. Fifty destitute churches, and twice as many places where there are no churches, constitute our wide field for missionary operations.

NEW-HAMPSHIRE MISSIONARY SOCIETY.

This society is annually advancing in efficiency and in the amount of its aid to the general cause. The Treasurer's return for the first of April has not been received, but its receipts for the year ending October last, as published in its annual report at that time, were $5,808 82. The number of its missionaries has been 56, and their labours attended with usual success.

WESTERN AGENCY IN THE STATE OF NEW-YORK, AT GENEVA.

The cause of Domestic Missions, says the report of this Agency, is yet dear to the hearts of God's people in Western New-York. The amount actually received during the year, has been $4,842 14, which is $466 40 more than the receipts of the previous year, and which, added to several sums transmitted directly to the Parent Society, make the whole amount collected on the field of the Agency, since the last anniversary, more than $5,000. The number of its missionaries has been 51, and seasons of special refreshing from the presence of the Lord have been enjoyed in a number of the congregations under their ministry.

CENTRAL BOARD OF AGENCY FOR THE WESTERN STATES, CINCINNATI, OHIO.

This Agency, heretofore denominated the Central Committee of Agency, &c., is annually increasing in the amount of its operations, and the extent of its usefulness. Its receipts during the last year, ending April 10, 1834, have been $1,348 50, all of which has been appropriated to the support of the Society's Missionaries, under direction of this Com-

mittee. It should be remarked, however, that owing to a succession of embarrassments in years past, our organizations in the West have never been so perfected as to secure the happiest results. The labours of our agents have been interrupted by sickness and death, and it is not until recently that we have been able to extend the living appeals of this Society, excepting to a very limited portion of the Western States. Within the last year, four agents have entered upon their labours in the Western States, which we trust will be permanent, on fields which had been before but partially and very inadequately occupied. These and others of a more temporary character have pursued their work with diligence, wisdom, and zeal, and under their influence, the prospect of a constantly increasing amount of aid from the contributions of the western churches is encouraging in the highest degree.

WESTERN ANNIVERSARIES.

Another measure adopted by our western brethren within the last year, is regarded as highly important. We refer to the anniversary meeting of the friends of Home Missions, held for the first time in the city of Cincinnati, in October last, under direction of the Central Board of Agency for the Western States. Few meetings in our country, it is believed, have been attended with more deep and thrilling interest; and the public impression was such, as we trust, will not soon cease to exert a salutary influence upon the cause. It is unspeakably interesting to contemplate these beginnings of concentrated benevolent efforts in the West. Let them be continued with that spirit which the great Master in heaven approveth, and the time is not far distant, when the amount of labour performed, and of good accomplished by the action of western churches, to be annually reported in western cities to cheer the hearts and encourage the enterprise of western Christians, will greatly surpass what we now witness in the cities of the east; and the reciprocal influence of their anniversaries and of ours, will mingle in the sweetest harmony, and with irresistable power, to rouse the energies of this great nation's strength, in continued and zealous endeavours to answer the claims of the world, and convert every people on earth to the love and service of God.

CENTRAL AGENCY IN THE STATE OF N. YORK.

The report of this agency (at Utica) for the last year is unusually interesting, and its operations have continued to increase both in extent and efficiency. Its receipts have been $3,231 69, besides several small sums which have been paid by the contributors directly to the treasury of the Parent Society. The number of new missionaries appointed through the recommendation of the agency has been 13, and the whole number employed within its bounds, the whole or a part of the year, including the Agent, has been 48. These have performed an amount of labour, under our commissions, equal to 35 years.—Twenty-one congregations have been aided which were not under our patronage the previous year, and most of which were never before favoured with stated preaching. The whole number of congregations which has thus been assisted, during the year, in supplying themselves with the bread of life is 65.

VERMONT DOMESTIC MISSIONARY SOCIETY.

This Society, like most of its sister auxiliaries, is increasing in the amount of its contributions to the general cause.—Its receipts, during the last year, ending April 1, 1834, have been $3,225 45, which is nearly double the amount of the previous year. Its disbursements have been $2,500, leaving a balance in its treasury of $693 75.* The number of its missionaries within the year has been 41, and the congregations which they have supplied in whole or in part, more than 50. The Secretary, in connexion with his annual statistical return, remarks, "Though the number added to the churches aided has been comparatively small, yet the Sabbath School, Bible Class and Temperance cause are reported as having secured a stronger hold on the consciences and affections of the Christian community than ever before."

WESTERN RESERVE DOMESTIC MISSIONARY SOCIETY, OHIO.

The annual return from this Society has not been received, and we are unable to give an accurate account of its proceedings, or of the amount of its receipts.

SABBATH SCHOLARS' ASSOCIATIONS.

The aid derived from associations in single congregations, has, in some instances, amounted to between $2,000 and $3,000, within the last year; and among the efficient friends of the cause in several congregations we are happy to number the children and youth associated in Sabbath Schools. The Sabbath Scholars'

*In addition to the above, $741 94 have been received from that state by the treasurer of the Parent Society, making in all from Vermont $3,967 39.

Missionary Association of the Cedar-street Church in this city has been in operation six years, and has been noticed in our former reports. In that time its payments to the Parent Society have been $2,306 75. During the last year its operations have been increasingly prosperous, though its receipts have been less than the previous year. Its number of missionaries is six. A similar association in the South Dutch Church has sustained three missionaries; and one in the West Presbyterian Church, formed within the year, has sustained two, and our young friends in these and other churches, encouraged by the co-operation of their teachers, are putting their hands to this work of benevolence with an efficiency far surpassing our expectations. The enlarged and enlightened views exhibited in their reports, and the ability with which they are written, afford delightful evidence, that while they have watered others, they have themselves been watered.

OTHER SOURCES OF INCOME.

Besides the amounts received through the treasuries of Auxiliary Societies and Agencies, contributions directly to the treasury of the Parent Society have been received, as formerly, from almost every section of the country. Some small legacies have also been collected, the largest of which is the residue of the bequest of the late Thames Wilcox, of Connecticut, $1,813 55, which, together with $1,650 previously received, and reported at our last anniversary, makes the total amount received on that legacy $3,463 55. Examples of individual munificence have also been multiplied, giving evidence that the cause of the Society is taking a deeper hold of the affections of many of its friends than in former years.

OPERATIONS AND INFLUENCE OF AGENTS.

From a review of the preceding statement of receipts from different sources, there is apparent great inequality in the zeal and efficiency with which the work of this Society has advanced on different portions of the great field which it has endeavoured to pervade. The organized and permanent Auxiliary Societies and Agencies have by no means contributed to the general cause in equal proportion to the ability of the churches which they severally embrace. The same is also true of portions of the country not thus organized.

This inequality is doubtless to be attributed in some degree to the numerous causes which operate unseen to elevate or depress the religious feeling and action of different portions of the community. But so far as the causes of these results are visible, they may be traced directly and principally to the supply or deficiency of living agents to address the people, exhibit the necessities of the cause, and solicit their contributions. It is deeply to be regretted that a Christian community, in relation to duties so unexceptionable and pressing, and in view of the ample sufficiency of intelligence which is spread before the public through the periodical press, should still wait and need to be moved by the influence of personal persuasion. But much as it is to be lamented, the lessons of our experience have taught us that this is the true state of the case; and while it is so, there is ground of encouragement and congratulation in the fact, that there does exist among the friends of the cause an available influence which is sufficient, if exerted, to resist the prevalent tendency to indolence and neglect, and elicit to a high degree the feeling and interest of the churches on behalf of every enterprise of philanthropy. This influence has been realized in the zealous, discreet, and persevering labours of Agents. Wherever such Agents have gone, with their array of substantial facts gathered from the field of our operations, their warm and living appeals have generally been answered by liberal contributions.

These considerations will explain the reason why the state of Massachusetts, which three years ago did not contribute more than about $8,000 to the cause of Domestic Missions, has, within the last year, contributed $21,640 91. And why have Connecticut, and Maine, and New-Hampshire, during the same period, experienced so great an increase in the amount of their contributions and the efficiency of their action? It is because living and efficient Agents have occupied those fields. To the same cause, in no small degree, may be attributed the fact that the whole of New-England, with a population but little surpassing, either in numbers or wealth, that of the single state of New-York, has so far surpassed it in the amount of its contributions to this Society, during the last year. It is true we have fewer churches in New-York of the denominations which co-operate with us, and many of these have chosen to make their contributions to Home Missions through other channels. Still there is a deficiency to be accounted for. While New-England has brought

to our treasury, within the last year, $47,842 38, New-York, though it embraces the centre of the Society's operations, has contributed $25,308 77. The same reasoning will account, in part, for the increase of receipts from some portions of the latter state and their diminution from others. The former have felt the influence of permanent Agents, while the latter have been neglected in this respect, or but partially occupied. The western and the southern states exhibit a similar contrast. The former have enjoyed the labours of several active and enterprising Agents, and the results have begun to be realized in returns to our treasury; while the latter, more wealthy, and surely not less liberal, have contributed less to the means of this Society, because they have hardly been visited by this important and indispensable influence.

But the importance of the labours of our Agents cannot be measured by the amount of their direct returns to the treasury of the Society. They are all preachers of the Gospel, and their labours as ministers, not less than those of ordinary missionaries, have been instrumental of the conversion of souls. They are also the advocates of other causes of benevolence, as they have opportunity. But their influence is especially felt upon the congregations aided, and the fields yet to be occupied, in giving energy and system to their endeavours to provide for themselves. "How much," says our Agent in Illinois, "the demands from this field on the A. H. M. S. will be lessened by my agency, I cannot say, but I think I can see results from this quarter, not very remote, which will be vastly important." Similar results will doubtless be realized from the labours of others in every portion of the country, but especially in the new and most destitute states.

LIST OF AGENTS.

The following is a list of the permanent Agents of the Society, during the last year, to whose faithfulness, industry, discretion, and usefulness, the Committee are happy to bear their decided testimony, viz.

The Rev. *Richard S. Storrs*, Associate Secretary and General Agent of the A. H. M. S. for the New-England states. Mr. S. is also Secretary of the Massachusetts Missionary Society, and, with occasional visits to other portions of his field, labours principally in that state, where the influence of his agency is delightfully manifested in the extraordinary results which we have already reported. He has, also usefully served the Society within the last year, by a tour to Ohio, and to Lower Canada, during which he collected much valuable information which has been given to the public.

The Rev. *Eliphalet Gillett*, D. D., Cor. Sec. of the Maine Missionary Society, has been usefully employed in that state.

The Rev. *Andrew Rankin*, Agent for the state of New-Hampshire, has laboured with encouraging success.

The Rev. *Amos Savage*, having been employed three months in New-Jersey and adjoining portions of New-York, in the early part of the year, has laboured the last quarter very acceptably and usefully in Connecticut, under direction of the C. M. S.

The Rev. *David Porter*, D. D., has served the Society during the year in the counties bordering on the Hudson River, in the state of New-York. He has, at the same time, made collections for the Amer. Bible Society, and the Amer. Board of Commissioners for Foreign Missions, from which he receives a part of his support, yet the results of his efforts have not been inconsiderable in contributions to our treasury.

The Rev. *Abijah Crane*, Secretary of the Central Agency in the State of New-York, has laboured successfully during the year, as is apparent from the report of that agency in the Appendix.

The Rev. *Miles P. Squier*, Secretary of the Western Agency in the State of New-York, though interrupted in his labours a large portion of the year, has continued, at our solicitation, to retain his office as Agent, and during the latter part of the year has devoted himself to its duties, with an efficiency which sustains the character which he had acquired by the services of several former years on the same field.

The Rev. *Daniel W. Lathrop*, Cor. Sec. of the Western Reserve Missionary Society, has continued his labours in the northern part of Ohio and Michigan Territory, with increasing results in contributions to the cause.

The Rev. *Henry Little*, Cor. Secretary of the Central Board of Agency for the Western States, has commenced his labours as General Agent within the year. The results thus far have been exceedingly promising, and much is anticipated from the continuance of his zealous and devoted efforts on that important field.

The Rev. *B. C. Cressey*, in the southern part of Indiana, and the Rev. *J. Thomson*, in the northern part of the

same state, were appointed in November last, each to labour six months, under direction of the Indiana Missionary Society. Their reports have been encouraging.

The Rev. *Theron Baldwin*, as General Agent for Illinois and Missouri, has been serving the Society with much efficiency and very interesting results during the year.

The Rev. *Gideon N. Judd* has recently been appointed Associate Secretary and General Agent of the Society for the Middle States, excepting New-York, and has entered upon the duties of his appointment with encouraging prospects.

Besides the above, several Agents have been employed for limited periods on different portions of the field, whose names are reported in our general table.

STATE OF THE TREASURY.

The Treasurer's account exhibits a total amount of receipts, since the last anniversary, of $78,911 24. This is $10,284 07 more than the receipts of the previous year. The expenditures of the last year have also exceeded those of the preceding $13,737 80. These items, considered by themselves, exhibit an encouraging advance in the annual increase of the receipts and expenditures of the Society. But they are not in due proportion to each other. The balance against the Society, at the present time is $1,264 25. It should be considered also, that the pledges of the Society for the year to come, are greater than they have been at the commencement of any previous year. With these responsibilities already assumed, and with a field before them to be occupied, increasing in interest as it widens in extent, the Executive Committee will enter upon the labours of another year, under the full impression that its concerns are to be greater and more difficult and trying than those of any previous year. The existing depression of the pecuniary interests of the country has already thrown some embarrassments in the way of this and other kindred enterprises. Our receipts for the last year have doubtless been diminished by this cause, and unless its influence shall be resisted by a deeper tone of religious feeling, there is danger that its consequences may be more extensively felt hereafter. But as the organs of this Society, we act for a community who profess to love the Lord with *all the soul*, and their neighbour as themselves; a community too, who possess wealth enough, and ten times more than enough, to provide for the onward movement of every branch of benevolent effort, which adorns and blesses our land. Will *they*, under the pressure of the times, begin their retrenchments at the house of the Lord? Will they not rather, according to their ability, make larger provisions to supply the deficiency occasioned by the influence of the state of the times upon the contributions of those of little faith? It is an adage of the practical agriculturists of our country, that "*It is wise to dig wells in a dry time.*" Let the principles of this maxim be adopted by the friends of Home Missions, and we have nothing to fear. Let the wells of salvation be sunk so low that they shall reach the deep fountain of Christian benevolence in the hearts of the pious, and they will pour forth the waters of life upon a dry and thirsty land. That fountain is inexhaustible as the source from which it is supplied, and encouraged by the promises of Him by whom it is opened, and animated by the signal blessings with which He has crowned the efforts of this Society hitherto, the Committee, whatever may be the embarrassments of the times, do not entertain a doubt that this enterprise is owned of God, and will be sustained.

GENERAL INFLUENCE OF THE SOCIETY.

When the American Home Missionary Society was formed, the whole number of missionaries annually employed by all the Domestic Missionary Societies and Boards of Missions, sustained by the denominations represented in this institution, was less than 300. And many who were then reported as missionaries were employed only for very limited periods, and on a plan less adapted to extensive and permanent usefulness than that which now generally prevails. But in eight years, how rapid and extraordinary has been the change! The impulse which gave origin to this Society inspired new hopes in the public mind, and roused to new efforts the friends of the cause throughout the land. In the progress of the work, most of the important Societies which then existed, have united with us as auxiliaries, and, invigorated by this connexion, have largely contributed to augment the aggregate of the doings of the Parent Society. The extent of these operations, the energy and success with which they have been conducted, appear also to have provoked very many, who have chosen to seek the promotion of the same cause through other organizations, which remain unconnected with this Society. Eight years ago the whole number of missionaries sustained by the Board of Missions of the General

Assembly of the Presbyterian church and the Missionary Society of the Reformed Dutch church, was less than 50. Now their number is, probably, 276, of which 250 are employed by the former, and 26 by the latter. These, together with the probable number supported by several independent Societies in the southern states, amount to about 300, which added to the 676 appointed by this Society, constitute a grand total of 976 missionaries employed in the United States and Canada, during the last year, in connexion with the Presbyterian, Congregational, and Reformed Dutch churches. The number of congregations and destitute places aided in their support and benefited by their stated or occasional labours, is probably not less than 1500. Such are the results, direct and indirect, of the organization and operations of the American Home Missionary Society. It has not only accomplished much by the blessing of God upon its own action, but has roused a spirit in the churches on behalf of the cause which we trust will not slumber. It has taught the destitute the importance and practicability of associating for religious worship, and of securing and sustaining the institutions of the Gospel, waking them to Christian enterprise, and guiding thousands to the mountains, to take thence "every man a beam" for the building of the house of the Lord.

CONCLUSION.

It would be delightful, in concluding our Report, to dwell upon the great variety of incidents which the correspondence of the year has furnished to enlist the sympathies and encourage the faith of the Committee, and to deepen their impressions of the immense importance of the work assigned them by this Society. But the time would fail us to gather all the clusters which have been ripened upon so wide a field, and with the brief narrative, already given, of the operations and influence of the Society, we seal up our testimony to the judgment of the great day. Encouraged by the experience of the past, we would now set our faces towards the labours of another year with the firmness of faith and the cheerfulness of hope. We feel that we are the organs of a mighty influence, which God has provided to hasten the triumphs of his grace, and that the high vantage ground to which this Society has already been advanced is assigned it for the sake of the world. It cannot go backward nor pause in its career. The public confidence which it has secured, the sympathies and prayers which it has enlisted, and the great and glorious end to which it aspires, combine to impel it onward and upward. Like the flight of an angel, its movement must be without rest or weariness, until, in co-operation with all the sister influences which emanate from the church universal, it shall have proclaimed the glorious Gospel of the blessed God to all that dwell upon the earth.

If such an enterprise can be sustained in any country, it is in our own. If there be a people on earth who are bound to sustain it, that people is our own. And if any part of the world presents a field better prepared than all others to receive a moral influence and impulse of sufficient power to convey the saving health of the Gospel round the globe, it is the field which invites the direct and redoubled efforts of this Society; it is this great and free republic, which statesmen tell us is the last hope of liberty, whose commerce is linking it with every country, whose language is flying on the wings of the wind all over the world, and whose influence is fast becoming more commanding than that of any other nation. The single power that can save this influence from entire perversion, and make it a blessing to mankind, is religion. And can it be doubted that God will save such a nation, so marked in his Providence as the hope of the church and of the world? Yet for all this, he will be inquired of by the house of Israel, and served by his people. Difficulties and embarrassments too we may expect to meet. Avarice will continue to hoard its treasures, and dig in the earth, and hide the Lord's money, and an all-pervading spirit of worldliness will resist the claims of philanthropy and love. But what are these to the power of him who presides over the cause of Christian missions? "Strong is his hand, and high is his right hand."

By order of the Executive Committee,
ABSALOM PETERS,
Cor. Sec. A. H. M. S.

ADDRESS OF REV. ANDREW REED.

We hope to obtain copies of the several interesting addresses which were delivered at the late Anniversary Meeting; but for the present number must content ourselves with giving the following as *the substance* of the remarks of Rev. A. Reed, one of the delegates from the London Home Missionary Society.

Mr. President—I must confess I am taken by surprise. I had supposed that I

should be excused from taking part in the exercises of this meeting, seeing that I am a stranger—a stranger in respect to the time I have been in this country, but not a stranger in feeling. Sir, I have this day known what it is to have the heart *ache* with pleasure. From what I have witnessed, and from what I have heard, I have felt that the heart may be distended to repletion with delight—yet a delight which elevates and invigorates, which is sustained and increased by such scenes as the present. Since I have been in your country, I have witnessed much of the power and influence of godliness, and this is strikingly exemplified in the scene before me. It has been intimated to me since I have been here this evening, that this spacious building was once a theatre; and its *present* occupancy I cannot but regard as a striking proof of the advance of godliness. How cheering to contrast its present with its former use—to behold that area and those galleries, once thronged with the votaries of folly, now crowded with such an assembly as this, congregated to promote the mighty cause of truth throughout this great country. Sir, I am happy to state that we have the same order of things in England. There too, theatres are empty, and chapels full. The drama is declining, and the Gospel advancing. I will instance one case of a theatre in Devonshire, which came under my knowledge. The inventory was something like this—On the stage, and belonging to the establishment, thirty persons; in the pit seven, in the boxes one, in the galleries none. The receipts of the evening were £1 3s.; expenses of the concern, £7 10s. On the present occasion, I cannot help congratulating the audience on the cheering contrast between the present and former use of this building. By the former it was desecrated—by this it is consecrated; consecrated to the purest feelings of the heart, and the best and noblest work, the promotion of the cause of truth, and the conversion of the world.

Mr. President—I *love* this Society. I love its name—*the Home Missionary Society!* Home—that English word, *home*—and not the less American because it is English! Never was its meaning impressed so strongly on my heart as when, after tossing on the mighty deep, I landed in weariness on your shores, anticipating that I should feel like a stranger in a strange land; but immediately found myself surrounded by kind friends, who made me completely at home.

I also love this Society in its *instrumentality*. It unites grandeur of operation with economy of means. It is a simple instrumentality. It is like your own woodsman, who goes forth with his axe into the mighty forest, and clears it away, letting in the genial rays of the sun, and fruitful fields and villages emerge from the gloom. You commenced your labours in the neglected portions of the moral wilderness, and already they bud and blossom as the rose. Is it deemed singular that I, a *foreigner*, should speak of a Home Missionary Society? But, Sir, though I *was* a stranger, you have made me feel that I am no longer so. Here, at least, you have taught me to know that I am entirely at home. And the only thing I can wonder at, is how I can feel myself at the same time so far *from* home, and so much *at* home. I claim, then, to speak, as far as my testimony will go, of a home—of *our* Home Missionary Society.

But, besides all these constructions in my own favour, I feel that through *my country* I possess a claim upon your sympathy which you will not overlook. Just a century ago, Wesley and Whitfield landed on these shores, and by their vivid exhibition of the pure and powerful doctrines of the Gospel, they left an impression which we feel this day, which we feel now in this assembly, and on this platform. But though they were Britons, and I am a Briton, I would not insist on such a claim as this. In such a place, we can only feel that we are not Briton, nor American, but Christian. We can only know that "there is neither Greek nor Jew, bond nor free, but that Christ is all, and in all.

It may not be so strongly felt in America as it is by myself, but, sir, there remains a great problem to be solved—whether the church can sustain herself without the aid of the state. In Europe, the church has been at times the vassal, and at times the despot of the state. She has never been left in that part of the world to stand alone. This mighty problem is now to be worked out, and worked out in America, and nowhere else. And feeling its bearing on that question, I could not but be delighted with the statements of the rapid progress of this Society. It is the best thing I have seen in America—not, I trust, the best thing I shall see—for what I have seen and what I have this evening heard teaches me but to enlarge my expectations. I am amazed at the extent of your operations, as set forth in your admirable Report. From what I see in this Society, I begin to realize the character and destiny of the

American people. O America, America, fair is the lot that falls to thee! It is for thee to prove to the world, that liberty can be enjoyed without licentiousness, power without abuse, and that religion can stand by herself on the eternal Rock!

Let me say, Mr. President, that as the resolution* challenges the sympathies of Great Britain, you have them to a greater extent than you have supposed. We in that country, are struggling for the same great objects, and we look to you for example and countenance; and if any mishap should befall your enterprise, we should be thrown back, I will not say a century merely, but for ever. Be grateful, then, for what God has enabled you to do; and be earnest in your endeavours to accomplish what remains to be done. Your 676 missionaries must become as many thousands, and your 80,000 dollars as many pounds sterling, or you cannot meet the expectations of Europe and the world. Providence is giving to Great Britain and America—father and son, mother and daughter, any relation that you please, only let it be the most tender and endearing—a prominence and a power for some glorious purpose. They stand proudest among the nations, the one on the pedestal of the old world, the other on the new, disseminating those everlasting principles of truth which will regenerate mankind. One in origin, one in language, one in character, one in Christ, one in the hopes of eternal life, let fraternal love be exercised by all, in both countries, who bear the Christian name, so that no discord shall hereafter be able to separate us; but both labour together till the knowledge of God shall cover the whole earth as the waters cover the deep.

* The resolution moved by Mr. Reed was—"Resolved, That the operations of this Society, in their important bearings upon the advancement of religion in other countries, should enlist the sympathies of all Christian lands."

CORRESPONDENCE OF THE A. H. M. S.

THE EAST WILL NOT ALWAYS HAVE TO HELP THE WEST.

From an Agent in the Western States.

I learned some facts with regard to ——, in which I have no doubt you will be interested. Four years ago, it scarcely had an existence, but it now contains about 600 inhabitants. Here the principal part of the Presbyterian church reside. They numbered in December last, 24 in all; 11 males, and 13 females. Great harmony exists between the Presbyterian and Baptist churches. The clergymen of these two denominations have been accustomed to preach each Sabbath alternately, in the two places of worship at the same places, and to the same congregations. Some time during the last fall, all the male members of the Presbyterian church, and all, except one or two of the Baptist church, met together, and signed a pledge, that for the ensuing year, the least sum which they would contribute to benevolent objects, should be ten per cent. of their net income. The expect to renew the pledge from year to year. The influence of this measure upon those who adopted it, has been highly salutary. When an agent goes among them, the only question which they have to settle is, how large a proportion belongs to this or that object. They consequently rejoice to see him, and the whole business of giving is to them a delightful work. I could wish that the above course, or something similar, might be pursued by all our churches. It would have a most happy influence on the whole cause of benevolence. The great mass of Christians make no previous calculation about giving, and the consequence is, that they are always unprepared, and the presence of an agent is like the presence of a creditor on pay day, to a debtor when he has nothing to meet the demand. If the course pursued at ——, were universally adopted, who can tell the amount that would flow into the Lord's treasury?

While there, I delivered, by request, an address before the Young Men's Temperance Society, and having suggested that some movements were going forward for the purpose of securing a Temperance agent for the state, they pledged 75 dollars towards his support for the present year.

Three partners in the principal mercantile house in that place have become hopefully pious within a little more than a year; two of whom have already united themselves with the Presbyterian church. The first deed of benevolence which one of them resolved upon, after the love of God was shed abroad in his heart, was to build a house for divine worship. It is to

be forty-four feet by sixty, and built of stone, and will cost him between $3,500 and $4,000. It is already going up, and will be ready for occupancy by next fall. Their present place of meeting has become altogether too strait for them. The three partners have also, within a few months, pledged a thousand dollars each to Illinois College. When I was last there, between four and five hundred dollars had been subscribed towards the erection of a parsonage, and they were fully resolved to go forward and complete it. They have raised the present year two hundred dollars towards their minister's support, and after the parsonage is completed, they will probably need no farther aid from your Society. They have also raised seventy-five dollars for the Education Society, and in conjunction with the Baptists, fifty dollars for the Bible Society, and one hundred dollars for Sabbath School purposes. Their united Monthly Concert collections will amount to about one hundred dollars the present year. The above items, however, by no means constitute the entire amount of their donations for the past year. Some individuals have given to a large extent in other ways.

These certainly are cheering facts, and a *strong pledge*, I think, *that the east will not always have to help the west.* I suppose our eastern brethren, with all their munificence, will have no objection to being provoked to good works by examples on this side of the Alleghanies!

COUNT THE COST.

The following, from a missionary in the West, exhibits *some* of the trials to which the servant of Christ and the Church is subjected. We publish an extract, not to discourage any from entering the field, which, with all its difficulties, is still a field of glorious promise, but to afford our young Missionaries, who are pressing forward to the work, an opportunity to *count the cost* of the undertaking in which they are about to engage.

For several weeks past I have been prevented from preaching by sickness. Severe as is the pain of bodily suffering, it is not this which is the most excruciating. As the missionary lies upon the bed of languishing, his heart is rent by keener pangs than those which diseased nature feels. His thoughts wander abroad, and his attention is fastened on the spiritual interests of the multitudes around him. He sees their undying souls in jeopardy, exposed to the miseries of hell, and yet the stupor of moral death is brooding over them. They are on the brink of ruin, and heed it not. He feels that he is commissioned to sound the note of alarm, but he cannot; disease has fastened its withering grasp upon him. He feels himself to be useless, and can not but inquire wherefore it is that he is afflicted thus. Zion he loves, and she calls for the bread of life. Why is he forbidden to minister to her wants? And it requires the lively exercise of faith, to turn and rest with peaceful satisfaction on the assurance that God doeth all things well, and knows best how his servants can most honour him.

During the week, I have preached in the settlements in the surrounding country. How far God has or will own my labours, as the means of saving souls, I cannot tell. One fact, at least, is deserving of notice. The people will for awhile turn out pretty generally to hear the "learned preacher," if he is but occasional in his efforts to do them good—but, sometimes, the fact that he is a *missionary* will close against him all access to their minds and hearts. In other instances, he may preach with pleasing hopes of success, till an interest is awakened, and the enemy fear that their ranks will be thinned. Then comes the day of trial. He will be charged with aiming at a "union of church and state." The whole church with which he is connected, will be arraigned at the bar of public sentiment for this crime. And the alarm will circulate like electricity from breast to breast. Men who *know better*, but who hate the truth, men who have been reared in New-England, will lend all their influence in support of the falsehood, and their testimony will be quoted as oracular, true as inspiration itself. The people will then be cautious, perhaps refuse to hear the word at his lips. The Sabbath School, and every expedient to do good which the ingenuity of benevolence has devised, suffer. And it is only by persevering efforts, by ardour which nothing can dampen, that this obstacle can be overcome. The man of God must be *thoroughly* furnished unto every good work, or he will falter, and become disheartened amid the difficulties by which he is surrounded.

REVIVAL IN WESTERN MICHIGAN.

From Rev. Luther Humphrey, Cass Co., M. T.

Since my last report, I have been permitted to witness the mighty power of God in the conviction and conversion of sinners. As a new Presbytery was organized on Wednesday, the 5th of February last, in this territory, called the Presbytery

of St. Joseph, I trust it will not be altogether uninteresting to detail some facts connected with the meeting of the Presbytery.

MEETING AT GULL PRAIRIE.

By direction of the Western Reserve Synod, we met at Gull Prairie. At this place a Presbyterian church had been in existence about two years; but there had been difficulties in the church almost from its first organization. These difficulties had increased to an alarming degree, and had become so great that there was little or no prospect that they would ever be healed without the special interposition of the great Head of the Church. At a very early period after the Presbytery was instituted, a complaint was presented by some members of the church, against other members, and improper feelings were manifest. The Presbytery felt their own insufficiency to settle the existing difficulties, and calling to mind the Divine declaration, Ja. i, 5, they spent the whole of one half day in prayer to God, for direction, and the guidance of the Holy Spirit.

While they were yet speaking in prayer, God manifested his willingness to hear. This was in the forenoon of the second day of the session of Presbytery, and a sermon was preached in the afternoon, and some reference was had in the discourse to the existing difficulties, and before the close of public worship, it was evident from what was seen, that some individuals in the church were begining to look into their own hearts, to see if there were not something there which needed rectifying.

Public meetings were appointed from day to day, and from the increasing seriousness of professors and others, it was plain the Lord had taken the work into his own hands. The complaint was withdrawn from the Presbytery, and self-reproach and flowing tears took its place. So great, and of so long continuance had been the division among the members of the Presbyterian church, it had spread until it appeared that all classes had been involved in guilt. Public confessions began, and became more general and heartfelt, until Sabbath, the fifth day of the meeting, when a full and satisfactory written confession was exhibited by nearly all present, who had made a profession of religion, of different denominations.

After this, the Lord's supper was administered, and great love was manifested among all the professed followers of the Prince of Peace. As soon as God's people had suitably humbled themselves before him, then he was pleased in a remarkable manner to pour out his Spirit upon impenitent sinners. On Sabbath evening, numbers were anxiously inquiring what they must do to be saved. The time of Presbytery, after this, was principally occupied by day, and sometimes to a late hour at night, in prayer, preaching, and exhortation. God worked like himself, and although he was pleased to make use of the instrumentality of feeble men, yet it was in such a manner as to "stain the pride" of all human glory, for saints and sinners were constrained to acknowledge the work was effected by the mighty power of God. Convictions were deep and pungent, and usually of short duration. The work was remarkably free from disorder from the beginning to the end. The solemn countenance, the deathlike stillness, the falling tear, and the occasional deep sigh, were the principal indications of the operations of the Holy Spirit upon the heart of sinners.

The protracted meeting continued for fifteen days in succession, with increasing interest, and it is supposed, during the time, there were about seventy hopeful conversions, among a population of less than three hundred. Although the Presbytery adjourned from day to day, they found but little time to attend to Presbyterial business, and did not close their session until the last great day of the feast. I have attended many meetings of Presbyteries, Synods, and of the General Assembly, and can truly say, I never attended the meeting of any ecclesiastical body before, where there was such continued and intense interest as at this first meeting of the Presbytery of St. Joseph.

Would not more good be accomplished at the necessary meetings of ecclesiastical bodies, if more time were spent in earnest prayer to God, and less in long speeches?

MEETING AT WHITE PIGEON.

A protracted meeting commenced at White Pigeon Prairie, on the 5th of March, and continued twelve days. In that place also, God was pleased to display his power, and it is hoped about thirty submitted themselves to God. Violent opposition was here excited among the enemies, and the lives of numbers were endangered by a ball of fire, charged with powder, having been thrown through a window into the midst of a large assembly; but the Lord preserved us, and but little injury was done. Christians loved each other more, and were more earnest in prayer for sinners. Different denominations of Christians united their efforts to promote the cause of the Redeemer.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

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FIFTH ANNIVERSARY.

THE American Home Missionary Society held its Fifth Anniversary in the Murray-street Church, New-York, May 11, 1831. The audience was as numerous as that large and very commodious house would accommodate, and hundreds, we understand, were not able to enter. So great was the interest manifested on the occasion, and so happily were the exercises adapted to promote that spirit of piety and of expanded benevolence, on which the Society must ever depend for its prosperity, that the Board of Directors, at their annual meeting, on the following day, unanimously adopted the following resolution, viz. :—

"*Resolved*, That a Committee be appointed, to procure and publish, with a suitable introduction, the Addresses delivered at the Anniversary, and to circulate them widely, through the 'Home Missionary,' or otherwise, as they shall judge expedient.

"The Rev. Messrs. Peters and Mason, and Mr. W. M. Halsted, were appointed said Committee."

In compliance with the above resolution, the undersigned have great pleasure in presenting to the public the following brief account of the Anniversary, with extracts from the Annual Report, and the Addresses delivered.

CYRUS MASON,
WM. M. HALSTED,
ABSALOM PETERS,
} Committee.

The Anniversary Meeting was convened at half past 7 o'clock, P. M. and was opened with an appropriate Prayer by the Rev. Samuel Fisher, D. D., of New-Jersey.

The President of the Society, HON. STEPHEN VAN RENSSELAER, LL. D., delivered the following opening Address :—

Fellow Members of the Society,

It has pleased Almighty God to permit us once more to assemble on the return of our solemn anniversary. The first offering of our hearts should be, a devout and grateful acknowledgment to Him, for all his mercies during the past year. Through his kind providence we have been blessed with a prosperous continuation of our labours; and we have abundant reason to thank the Lord for what he has done. How true it is, that in Him are all our ways! It is an encouragement which belongs to every Christian, to feel that God rules and over-rules human affairs; that the Great Head of the Church sustains His cause by His own right arm.

In this age of active enterprise, the tendency is too much to exalt our own activity. It becomes us constantly to feel that it is the Sovereign Power of God which carries forward the interests of His kingdom. However much our labours may be prospered, it is all through the favour of the Most High. To Him alone belongs the power and the glory!

All our benevolent institutions have been blessed with the marks of divine favour throughout the past year. The Society, whose anniversary we have met to celebrate, has received a good measure of success. It is for the Christian public, however, to decide, whether its operations have been as extensive as its relative importance demands. No one has a right, nor, we trust, a disposition to

complain;—for the Lord has been very gracious to us; but we conceive it to be incumbent on all our members, to sustain the claims of the American Home Missionary Society.

It is the object of this Society to send the *Preached Gospel* to the destitute in our own country. In our exertions, to this end, no sectarian zeal is permitted to appear. The welfare of the Christian Church is our first, our last, our only object. The characteristics of our Society, though few and simple, are such as cannot fail to commend it to all who aim at advancing the cause of Christ.

1. One of the characteristics of the A. H. M. Society is, that it is *National* in its aim. It is an *American* Society. It proposes to send the preached word to the destitute in all parts of the United States. The operations of the Society are not confined to any particular sections of our country; but are carried throughout its whole extent. No geographical divisions limit its labours. No landmarks are set up to confine its measures within circumscribed boundaries. Our country, our whole country, is the field of labour. The annual report fully illustrates the enlarged plans of the Society. Within the past year it has assisted to spread the gospel in almost every state in the Union. Nearly 600 Congregations and Missionary Districts, in various parts of our land, have received assistance from this association, in the support of 463 Ministers. Our measures, therefore, testify that our Society is American in its plan; enlarged, national, aiming at the welfare of the whole Christian Church.

2. Another characteristic of the A. H. M. Society, is that it is *domestic* in all its relations. It is a *Home* Missionary Society. Its object is to advance the cause of Christ, by preaching the gospel within our own territory. The deplorable condition of many parts of our country, in regard to gospel privileges, demands the serious consideration of Christians. A wide desolation prevails in the United States. How many places are entirely destitute of the ordinances of the gospel! How many never hear the preached word; have never been blessed with the ministrations of gospel truth! It is, indeed, an appalling fact, that the word of God is a sealed book to hundreds and thousands in our country. We are called upon by the great desolations of the Church, to strive to build it up in our midst. In vain do we labour abroad, if we do not sustain the Church of Christ at home. If we neglect our own land, we forsake the mercies of God. We have a great duty to perform to our own citizens. It requires all the exertions of Christians to keep pace with our country's secular advancement. Every means must be employed in order to preserve the privileges which the Lord has given us. The importance of the Missionary cause at home, cannot be overrated. A loud cry is raised all over our country for the gospel; and a general deficiency prevails to supply the call. Ought we not to make greater efforts at home, at the same time that we are striving to accomplish much in Heathen lands?

3. Another characteristic of the A. H. M. Society is, that it is *Missionary* in its plan. It is a Home *Missionary* Society. It sends out Ministers to preach the Gospel of Christ. Whilst other associations send bibles and tracts, this sends the living word—the preached gospel. The importance of proclaiming openly the offers of salvation is beyond calculation. A Ministry was instituted by the Great Head of the Church, that all men might be called to repentance. This is the appointed means to bring men to a knowledge of the truth; and experience abundantly testifies that it is, of all others, the most effectual. Without this, indeed, it is difficult to see how the cause of Christ can succeed. It is not enough to supply the community with bibles and tracts; we must send living messengers of the truth—Men, who, in Christ's stead, can exhort all to be reconciled to God. This is the command of Christ—"*To preach the gospel* to every creature." A command, full of meaning and of solemn import. Has this command been sufficiently attended to in this country? Our documents prove that there are many sections of our land, which, from various causes, never hear the truths of the gospel. "And how shall they hear without a preacher? And how shall they preach, except they be sent?" The Home Missionary Society undertakes to send the "preacher." It aims at furnishing,

with the gospel ministry, the desolate parts of the country; and it likewise assists those congregations, which, in part only, are able to maintain a Minister of the Gospel. In this way it has relieved, or entirely supported, nearly 600 congregations during the year past: an amount of aid, which eternity alone can fully disclose.

But not only do the ministers employed, preach the gospel. They labour, in many ways, to extend the influence of religion. They have formed, in their respective congregations, Sabbath schools, Bible societies, tract societies, foreign missionary societies, temperance societies; and have contributed, as pastors, in bringing about revivals of religion. In this manner, the Home Missionary Society has assisted its sister institutions, and advanced the Redeemer's kingdom to an extent which it is impossible to estimate. It is so powerful a means of carrying on the cause of Christ, directly and indirectly, that an appeal is made to the Christian public, whether its resources ought not to be abundantly enlarged. Nothing but the limited means of the society prevents its influence from being felt with power.

Let us, however, always remember that it is in God alone that our institution moves, and has its being. Let us thank Him for permitting us to establish a Home Missionary Society, and for blessing the efforts it has put forth. Our country stands in great need of all the Christian institutions of the day. Let none be suffered to fall for want of support; but may all, domestic and foreign, be sustained, in the fear of the Lord, by the vigorous efforts of all Christians.

THE TREASURER'S ACCOUNT.

The Treasurer's account was then presented by MR. K. TAYLOR, Treasurer, exhibiting the income of the Society for the last year, as amounting to $48,124.73
Expenditures 47,247.60

Balance in the Treasury $877,13

The Fifth Annual Report of the Executive Committee was next read by the Rev. ABSALOM PETERS, Corresponding Secretary.

FIFTH REPORT.

ALL the actions of intelligent agents, under the moral government of God, are connected with RESPONSIBILITY. Besides our obligations to Him who will ultimately bring every work into judgment, there is a subordinate and reciprocal *responsibility* of intelligent agents to each other. The enlightened conscience of the christian recognizes this principle, and when associated with others in enterprises of a public nature, he feels that there is a propriety in his being required *publicly* to account for his doings.

Such are the impressions under which the EXECUTIVE COMMITTEE of the AMERICAN HOME MISSIONARY SOCIETY come to its FIFTH ANNIVERSARY. Here too, as at the close of each of the preceding years, their *duty*, through the blessing of God, becomes a delightful *privilege*. Their satisfaction, indeed, surpasses that which they felt on presenting their former reports, in proportion as the labours of the year have been more arduous, difficult and embarrassed, and their results, in several most interesting particulars, MORE SUCCESSFUL. The Head of the church has continued to bless the Society, by signal manifestations of his favour. The lives of its Committee, its Agents, and its Missionaries, (with two exceptions*) have all been preserved †—And our fellow-labourers, throughout

* *Rev. John L. Howard*, of the Theological Seminary, Auburn, N. Y. died on the day appointed for his ordination, and previous to setting out for his field of labour in Upper Canada; and Rev. John Alexander of Peruville, Tompkins Co., N. Y., who fulfilled nine months of his Commission.

† Thus our Report was written and adopted by the Committee. But in the midst of life, we are in death. But yesterday the intelligence arrived, and this day the parti-

the wide field of their dispersion, not only *live* to praise God, but the results of their ministry have been such as to indicate a degree of spiritual prosperity on the whole field of the Society's operations, highly encouraging to the friends of the cause for which we labour. The propriety and force of these remarks will be fully illustrated by the details embraced in the following table.

[The table referred to, is a list of Congregations aided, Missionaries, &c., and is too extended to be inserted in this place. For the details, the reader is referred to the Report itself, which is published in a separate form.]

NUMBER OF MISSIONARIES AND CONGREGATIONS AIDED.

From the preceding details, it appears that the number of Missionaries and Agents employed by the Society, during the last year, is 463, and the number of congregations and missionary districts which have been aided in their support is 577. Of the missionaries and agents above enumerated, 299 were in commission at the commencement of the year. The remaining 164, have been new appointments during the year, making in all 463.

PROPORTION OF MISSIONARIES, &C. IN EACH STATE.

It is apparent, also, from the foregoing table, that the influence of the Society has been felt in 22 states and territories, and has been extended to the adjoining province of Upper Canada. The proportion of missionaries employed, and of congregations aided, in each state, has been graduated, as it ever must be, by the interest manifested by the people, to secure the blessings of a preached gospel, the character of their wants and prospects, as made known to the committee, and the choice of the missionaries themselves. Those states and territories, therefore, have been best served by the Society, whose correspondence has most clearly developed their necessities, and their disposition efficiently to co-operate with this Committee in supplying their own destitute. This will account for the comparatively large number of missionaries employed, and of congregations aided, in the States of New-York, Ohio, Indiana, Illinois and Michigan Territory. It is because the Auxiliary Societies in those states have furnished increased facilities to the operations of the parent Society, and greater inducements to ministers to enter upon their destitute fields.

In addition to the considerations already named as determining the location of missionaries, and as securing to some states a larger proportion of appointments than to others, the following is worthy of notice. It has ever appeared to this committee an object of the first importance, as early as practicable, to occupy with an efficient ministry the new and rapidly increasing settlements on our western and southern frontiers. To this object, therefore, they have directed their special attention. But they have found this department of their great enterprise no less difficult than important. In such settlements generally, religious societies are unformed, and the people are not prepared to adopt any systematic measures even to assist in the support of religious institutions. Often there are not so much as *two or three* who are sufficiently agreed to unite in soliciting a missionary to be sent. In all such cases it is manifest that to wait for an application from the people, would be to withhold from them the blessings of the gospel. They feel not their need of these blessings, and of course will not ask for them. Yet their need is the greater because of their

culars have been put into my hands, of the decease of one of our own number, MR. ARCHIBALD FALCONER, Recording Secretary of the Society, and from the beginning, a faithful, efficient and highly valued member of the Executive Committee. Having left this city for England, in October last, for the improvement of his health, we have been deprived of his counsel at our weekly meetings, but have been assured by his letters of an affectionate remembrance in his prayers. He remained in England until January last, when, his symptoms becoming more alarming, he took passage from Falmouth to Rio Janeiro, by the way of Madeira, and died at sea, Feb. 13th, in the language of the Captain who communicated the intelligence, "*praying to that Almighty, who is the Author and disposer of all events.*"

insensibility, and the committee have felt that to withhold appropriations from such settlements, would be to neglect one of the most interesting as well as important objects of the Society. They have accordingly used every endeavour to procure and direct to our frontier states and territories, men of suitable qualifications for the work to be done. Here again there are peculiar difficulties to be encountered. It is easy, indeed, to induce young men and others to take *missionary tours* to these remote settlements, and spend a few months, if they may then return to fields more white unto the harvest. The experience, however, of Missionary Societies and Boards of Missions before existing in this country has evinced that such kind of service is comparatively of little use. This Committee, therefore, early established it as a rule, to send no missionaries to the frontier states and territories, who were not willing to express it as their *sincere intention and settled purpose*, (Providence favouring,) *to remain and spend their lives on those fields.* But we have thought it unreasonable to exact such a pledge from those who have the courage thus to take their lives in their hands, and meet the perils and privations, and identify themselves with the interests of new and remote settlements, without pledging, on the part of the Society, at least a competent support for the first year of the missionary's service. This indeed is the only method by which the preaching of the gospel can be permanently secured in those sections of the country which are the most destitute. It must be *sent* to them, or they will remain destitute; and in sending the gospel to such fields, the committee have found it necessary to commission their missionaries without regular applications from the people, and to assume their entire support, including such sums as they may derive from the fields on which they labour. No less than 34 of the missionaries named in this report, have been thus appointed. These in general have been the most expensive missions of the Society, while in some instances, the Missionary who was sent, unsolicited by any organized congregation, has been not only received with cordiality, but his support has been principally sustained by the people, and the Society relieved from the whole or a large portion of its pledge.

Excepting the above named 34 missionaries, and 5 others who have been employed as agents, the remaining 424, have been appointed on application from the churches or congregations where they labour, and the amount pledged in each case has been the least sum which the committee have regarded sufficient to enable the applicant congregation to support and retain the minister of their choice.

EXTENT OF FIELDS AND AMOUNT OF LABOUR PERFORMED.

Of the whole number employed by the Society, 319 are settled as Pastors, or are statedly engaged in single congregations, 105 divide their labours, either as Pastors or stated supplies, between two or three congregations, and 39 including Agents, are employed on larger fields. Thus engaged, the 463 missionaries of the Society, within those portions of the year embraced in their commissions, have performed the full amount of ministerial labour, which would employ a succession of individuals 295 years.

ECONOMY IN EXPENDITURES, AND STATE OF THE TREASURY.

The above amount of service, has been performed at an expense of $47,247.60 —which has actually been paid out from the treasury within the year, including office rent, Secretary's salary, and all the incidental expenses of the Society. But whence have been derived the means of so large an expenditure? At the commencement of the year, the treasury was overdrawn $84.11, and during the first half of the year, the income of the Society was far less than its disbursements, so that, for several months in succession, the payments from the treasury were in advance of its receipts from $7,000 to $10,000 for which the Treasurer and other individuals of the Committee became personally responsible. Under the pressure of this exigency, it was seriously deliberated, whether we ought not to withhold further appropriations until we should be possessed of

the means of more extended operations without the necessity of increasing the personal responsibility of the Committee. The result was a unanimous decision that the uninterrupted advancement of this enterprise, is an object of too great importance to be hindered by the fear of ultimate pecuniary embarrassment, especially when the evidences of the favour of God, and the confidence of the christian public, were accumulating with the experience of every month. The work was, accordingly, in no degree arrested, but the operations of the Society were steadily increased, with an unshaken confidence, that the friends of the cause would not fail to meet its reasonable demands.

In the mean time every effort was used to procure agents to engage permanently in the business of collecting funds for this object. In this, however, we failed to such a degree, that some large and able portions of the field, to whose liberality the Committee look with confidence, have not yet been visited by any Agent. The efforts of the Secretary, however, and other Agents who have been employed, have been successful, and have furnished increasing evidence that the appeals of this Society have lost none of their interest with the christian public. The treasury has accordingly been replenished. The receipts of the last year, as appears from the Treasurer's accounts, have exceeded those of the preceding year $5,779.34, while the expenditures of the Society have increased $4,818.10, leaving in the Treasury, at the present time $877.13. The committee are, however, under engagements to Missionaries and Agents now in the field, $36,785.00, which must be discharged within the coming twelve months.

In entering into these engagements, the Committee have been aware that, in the work of Missions, as in other departments of charitable effort, a Society known to have been formed for the purpose of aiding the destitute, and the needy is exposed to unworthy applications for its bounty. This fact presents a point of the greatest difficulty and delicacy in the bestowment of public charities. The Committee have accordingly endeavoured to guard, on the one hand, against an indiscriminate or a lavish expenditure of the Society's funds, and on the other, to avoid that degree of retrenchment in appropriations, which might disappoint the reasonable expectations of congregations asking assistance, and thus discourage rather than aid them in their efforts to support the ordinances of the gospel. To attain these ends as perfectly as possible, each application has been carefully examined, and appointments have been delayed, until, by correspondence or otherwise, the Committee have become assured both of the wishes of the congregations, and of the regular standing, good reputation, and prospects of usefulness of the minister employed. Aid has then been granted, on application from the people, accompanied with suitable evidence that it was needed. It has accordingly been received with many expressions of gratitude from the churches and congregations assisted, and in most cases, has been attended with the happiest effects, not only in sustaining the needy under present embarrassments, but in concentrating their own resources, and encouraging them to make more vigorous efforts to secure the blessings of a permanent ministry. This system has been pursued with a confidence, strengthened by the experience of every year, that it is happily adapted to accomplish the great end for which the Society was formed, and that it will permanently retain, as it has hitherto received, the approbation and patronage of the religious public. It is a system of *encouragement* as well as of economy, and does not enervate, as is the case with charities indiscriminately bestowed, but strengthens and stimulates to renewed exertions the congregations aided, and has enabled them, in many instances, to return to the Society, within the year, some portion of the amounts appropriated. This has been the case with all those congregations named in the preceding table, as having "*raised by Auxiliary Associations*," a portion of the aid granted. Deducting, however, all that may thus be derived from the fields to which appropriations have been made, a large proportion of the amount pledged by the committee, will still remain to be raised from the more favoured of the religious public,

who are able to spare, from their abundance, portions for the poor. On these, the Society has principally depended hitherto for the means of prosecuting, with effect, its noble enterprise; and that this is not a vain dependence, for the future, may be inferred from a brief survey of the following.

SOURCES OF INCOME.

Donations from individuals have been received from almost every part of the country, and have been transmitted, both anonymously and otherwise, accompanied with such expressions of interest in the object of the Society, as evince that it is remembered in the closets of the pious, as well as in the assemblies of the saints. These encouraging indications of a widely extended interest and confidence in the operations of the Society, have been multiplied during the last year, and have been furnished in almost every amount, from the little child's contribution to the box of charity, to the donation of $2,000. Many Pastors and Churches, also, have testified their estimation of the privilege of bearing a part in this work of love, by collections taken up particularly at the Monthly Concert for Prayer, and on the day of annual Thanksgiving. In addition to the above, the Society has derived very seasonable aid, within the year, from the payment of several small bequests, and especially from the

LEGACY OF THE LATE WARREN RICHARDSON.

This gentleman died in the summer of 1829, in Andover, Massachusetts, where he had resided a number of years, and by active industry, had accumulated an estate of more than $20,000. He was not a professor of religion, and it was not until a short time previous to his death, that his attention was Providentially directed to the benevolent enterprises of the church, and in the near prospect of eternity, he bequeathed more than half of his estate to several Institutions of religious charity. The bequest to the A. H. M. Society, was a residuum of uncertain amount; and his widow, MRS. LUCRETIA RICHARDSON, with a sacred regard to the intention of the deceased, and with a cordiality in the object which entitles her to the gratitude of its friends, has furnished the Society with every facility to become possessed of the amount. She has accordingly already paid into the Treasury the sum of $5,100, and a small sum, we understand, remains yet to be collected. The reception of this legacy, as a relief from the embarrassment which must otherwise have been experienced, has been regarded by the Committee as a peculiarly timely interposition of Divine Providence. It will doubtless be recognized in Heaven, as among the means which have caused thousands to rejoice evermore; and it seems but right that we should distinctly recognize it in this report. While, however, the Committee acknowledge, with gratitude, the foregoing items, it still remains to be stated that the largest amount received from any one of the general sources of the Society's income has been derived from

AUXILIARY SOCIETIES AND ASSOCIATIONS.

These have increased, during the year, from 273 to 385. The following have contributed the largest amounts to the Parent Society, viz.—

The Western Agency in the State of New-York		$5,721 40
The Central Agency, do. do.		2,998 91
The Maine Missionary Society,		2,828 43
The New-Hampshire Missionary Society,		2,274 99
The Vermont Domestic Missionary Society,		1,636 83
The Cedar-St. Male Association, N. Y.	$1754 13	
" " " Female Association, do.	162 25	
Sabbath Scholars Missionary Association in the Cedar-Street Church, N. Y.	600	2,516 38
The Bowery Church Male Association,		1460 00
The Brick Church Male Association,		1394 00
The Laight-St. Church Male Association,		713 08
The Bleecker-St. Church Male Association,		588 00

Several of the above Auxiliaries, on account of their efficiency, and the extent of their operations, deserve an additional notice in this place, viz.

The WESTERN AGENCY in the State of New-York, remains yet unrivalled in efficiency among the Agencies and Auxiliaries of the Society. It embraces, as its field, the 17 western counties in this State, with a population of more than half a million, on which more than 120 congregations have, in succession, been sustained by this Society, 72 of which have received aid, within the last year, in the support of 58 ministers. These, together with the Secretary of the Agency, constitute an aggregate of 59 labourers, on that field, in the employment of the Society. And their labours have not been in vain. "Ours," says the Secretary, in his annual report, "have been the consolations of the man, who, having gone forth weeping, bearing precious seed, comes again rejoicing, bringing his sheaves with him." Seven of the congregations aided, are named as having shared richly in the revivals which have prevailed in the western part of this state, in each of which there have been reported from 75 to 100 hopeful conversions, while others have been gladdened with gentle showers of grace. Much advancement has been given to the cause of truth within the bounds of the Agency, while the surplus of its collections above the amount expended on that field, has aided the Society in thrusting forth other labourers into other portions of the harvest.

The CENTRAL AGENCY in the State of New-York. The present may be considered as the *First Annual Report* of this Agency, which was appointed in October, 1829, on the same plan of the "Western Agency" above named, but was not fully organized and in operation until a few months previous to May, 1830. Since that time, besides discharging a considerable amount of the debts and pledges of the "Western Domestic Missionary Society," whose responsibilities it assumed, it has aided in the support of 38 missionaries in those counties of this State, which lie within or contiguous to the Synod of Utica, which is the centre of its operations. Ten of the congregations aided on this field, are reported as having enjoyed special revivals of religion, and in general the labours of the missionaries have been crowned with more than ordinary success.

Notwithstanding the embarrassment occasioned to this Agency, by the removal of its Secretary, the Rev. R. Cushman, in October last, to another field of labour, and the necessary delay in procuring a successor, its payments to the Treasury of the Society, within the year, have amounted to $2,998.91, while its present organization and activity, are such as afford the most encouraging promise of extended and permanent efficiency.

The MAINE MISSIONARY SOCIETY, has continued its operations with increased energy and success, and, though the receipts into its Treasury have been less than the amount reported the previous year, this is to be attributed rather to the want of agents for the collection of funds, than to any diminution of interest or zeal among the friends of the cause in that state. The number of its Missionaries appointed under commissions from the Parent Society has increased during the year from 38 to 47, in addition to which this Committee, by the appropriation of funds pledged by the Massachusetts Missionary Society, have aided in the support of 8 missionaries on the same field, making, in all, 55. The Corresponding Secretary, Rev. Dr. Gillett, under date of April 25, 1831, remarks, in general, that there are various charitable and religious societies, in every township where we have Missionaries, and several converts in many of the societies, as well as revivals in others." On the whole, the advancement of this Society, as an auxiliary, has been as rapid and encouraging, as its best friends had any reason to expect, and we trust the time is not far distant, when, its zeal having provoked very many, it will itself become an efficient helper to the Parent Society in aiding the needy and supplying the destitute on the opposite and far distant frontiers of the west and south.

The VERMONT DOMESTIC MISSIONARY SOCIETY, including the *Windsor*

County Association, has aided, during the last year, in the support of 28 missionaries in that State, whose labours appear to have been attended with usual success, while several of the congregations aided, have been blessed with revivals of religion. The expenditures of this Society have exceeded its receipts during the last year, which is accounted for by the fact that no Agents have been employed in that state for the collection of funds for the last two years. Its Directors, however, manifest a zeal and an enterprise which furnish the strongest ground of confidence, that, in the language of their last Report, they *will* DO *as they have done and* CONTINUE *to do so, while the occasion lasts;* and that by increasing their exertions, they will be able hereafter, through the Parent Society, to extend their influence much beyond the bounds of their own state.

The NEW-HAMPSHIRE MISSIONARY SOCIETY has continued its co-operation with this Committee, and has granted aid to 31 missionaries in that state, under commissions from the Parent Society. But as we have not received the regular annual returns from the Secretary, we are unable to add any further particulars in this place.

THE DOMESTIC MISSIONARY SOCIETY OF CONNECTICUT.

This Society has come into active co-operation with the A. H. M. S. since our last anniversary, and has conformed to the stipulations recommended to the adoption of Auxiliary Societies. It has not been practicable, however, for it to become formally auxiliary, on account of a condition in its constitution, which renders it necessary to delay such a measure until its next anniversary, when it is proposed to consummate its connexion under the name of the "CONNECTICUT MISSIONARY SOCIETY AUXILIARY TO THE A. H. M. S." In the mean time it conducts its operations as an auxiliary, and has already pledged aid in the support of 22 missionaries and agents under commissions furnished by the A. H. M. S. The receipts into its treasury, from June 18, 1830, to April 1, 1831, have been $2276 77, and its payments to the Parent Society, under the above stipulations, have been $308 98. Its operations under the present arrangement, have been highly successful, and furnish the most animating encouragement, that, hereafter, in addition to furnishing all needed aid to the feeble congregations in that state, it will be an efficient auxiliary of the A. H. M. S. in sustaining its great enterprise in behalf of the West and South. As it proposes, in this way, to enter, in some measure, into the labors of the *old* "*Connecticut Missionary Society,*" and to be conducted by the same Board of Directors, it is confidently believed that it will more than equal the usefulness, and sustain the reputation of that venerable institution, whose praise is in all the churches.

The SABBATH SCHOLARS' MISSIONARY ASSOCIATION of the Sabbath Schools connected with the Cedar-street Presbyterian church, New-York, both on account of its peculiarity and its efficiency, continues to be one of the most interesting of the Auxiliaries of the Parent Society. It has paid into the treasury of the Society, during the last year, the sum of $600, and stands pledged for the entire amount of aid granted by this committee to five missionaries in Ohio, Indiana, Kentucky, and Michigan territory. Its *Fourth Annual Report,* recently published, indicates a comprehensiveness of design, a maturity of plan, and a system in execution, which would do honour to any association for benevolent purposes, while it evinces, in a most pleasing manner, that the great national object of the Parent Society has already made a lodgement in the hearts of the children of that congregation, both male and female, from which it will not be easily displaced. But the benefits of this youthful association have not been confined to the direct results of the aid which it has furnished to the Parent Society. The Sabbath Scholars in other congregations in this city have been stimulated by their example to form similar associations, and thus an influence has been commenced, which we trust will extend until many youthful hearts

and hands will be warmly and actively engaged in this and other enterprises of benevolence.

The WESTERN RESERVE DOMESTIC MISSIONARY SOCIETY, embraces, as its field, the northern part of Ohio, and the whole of Michigan territory, and is co-extensive with the Western Reserve Synod. This auxiliary has come into full and systematic co-operation with the Parent Society within the last year. Since October last, it has assumed the support of six missionaries under commissions furnished by this committee. Our Agent on that field, who is also Secretary of the Society, has been actively engaged during the year, in visiting the congregations, encouraging the feeble to make more vigorous efforts to sustain the institutions of the gospel among themselves, and soliciting contributions. The actual receipts of the Society have been small, but the Agent reports that the present prospect from subscriptions made and pledges given may be considered equivalent to a security for $2000 within the present year, and that though the cause is yet in its infancy, there are indications of its soon becoming one of prominent interest among the churches on the Reserve.

THE CENTRAL COMMITTEE OF AGENCY FOR HOME MISSIONS IN THE WESTERN STATES, ESTABLISHED IN CINCINNATI, OHIO.

This Agency was named in our last Annual Report, as having been appointed, but its operations suspended for the purpose of securing the concurrence of the Board of Missions of the General Assembly in the same or some other appointments, to conduct *unitedly* the operations of that Board and of this Society in the Western States. We then expressed the hope that, in course of the coming three months, the above organization would be perfected and in full operation, affording a facility for prosecuting the work of Home Missions beyond the mountains never before enjoyed. The Committee, however, have not been able to effect the proposed arrangement, and, owing to the delay occasioned by the correspondence in relation to it, the *Central Committee of Agency* was not fully organized until late in the autumn, when our Agent, the ***Rev. R. Cushman***, who is also Secretary of the above Committee, entered upon his labours on that field, and has since pursued them with great industry and encouraging success. That Committee have not yet assumed the responsibility of supporting any particular Missionaries, having hitherto made all its appropriations through the Executive Committee of the Society, while the attention and labours of the Agent have been chiefly directed to the formation of Auxiliary Societies and raising funds. The amount of subscriptions and cash received, as reported up to the 1st of April, 1831, was $1658 12, and other arrangements have been made with Committees of Correspondence and Auxiliary Societies on that field, which indicate a state of preparation for future and extended operations, highly creditable to the enterprise and enlarged views of the Central Committee.

"The experience of every day," says the Secretary, in his Report, "convinces us more deeply of the amazing responsibility under which we now act. Never have we felt so sensibly the necessity of high attainments in knowledge, in wisdom and in holiness, as since engaged in giving some direction and efficiency to the A. H. M. S. in the great valley of the west. We would not take a step in this enterprise without leaning on the kind arm of our Divine Redeemer." And again, "we have been much gratified and encouraged by the zealous co-operation of many churches and individuals on this field. So far as we can judge, there is an increasing attachment to the principles of the A. H. M. S. The more it is known, the more it is approved. The operations of the Society evince that it is just what it professes to be, the SERVANT OF THE CHURCHES. The divine favour has hitherto attended its movements, and we are well persuaded that it is one branch of the great system of benevolence, which is to fill the world with the riches of redeeming grace."

Such are the subsidiary organizations which have hitherto afforded the most efficient aid to the Society in its extended operations. To these we might add,

if our limits would admit, a special notice, equally interesting, of each of those auxiliaries of a less imposing character, but whose contributions, in many instances, have been more bountiful in proportion to their means, and equally indispensable to the success of the great enterprise to be accomplished. Such are many of the Church and Sessional Associations, whose payments to the Society, within the last year, have varied from $10 to nearly $2000, as God has prospered them. These, and other organizations, which may yet be formed, varied as the different sections of the church may choose, but all moved by one spirit, a spirit that will not rest nor be weary until the world is converted, constitute the sources of income, on which the Society may hereafter depend, with a confidence unwavering as the faith of a martyr, not only for the redemption of its present pledges, but for the means of enlarging its operations, until it shall have filled the land with blessings, and prepared its immortal millions to be the instruments of eternal blessedness to the nations.

But if any portion of the christian public need yet another argument to convince them that the AMERICAN HOME MISSIONARY SOCIETY is an instrument chosen of God for the building up of his church, let them review, with us, the following

RESULTS OF ITS OPERATIONS.

Under this head, the Committee are aware that they have to do with subjects in relation to which all the estimates and conclusions of finite intelligences are of necessity inadequate. We have not even the means of determining with accuracy what are the present results, and much less are we competent to decide what will be the future consequences of moral causes now operating on so large a scale. In relation to these results, there are many "secret things," of eternal moment, which "belong unto the Lord our God," and which are reserved to be revealed hereafter. There remain, however, upon the face of his Providence, some visible effects of his blessing upon the instruments of his choosing, which "belong unto us and to our children," that the friends of the cause may be encouraged in the work which he has given them to do. These it is our privilege to report.

The conversion of souls, as it is the single *ultimate* object of the Society, deserves the first place in this review. But here it is not possible to speak with perfect accuracy. It appears, from a careful perusal of the reports of the Missionaries, that there have been added to the churches aided, within the last year, 3491 souls, 2532 of whom have been received on profession of their faith, and have been admitted, for the first time, to the communion of the church. It should be borne in mind, however, that the reports of the Missionaries are imperfect. Making a suitable allowance, therefore, for defects in these reports, there cannot be estimated less than 2,800 new additions to the church, under the labours of our Missionaries, while the number of hopeful conversions is doubtless larger than the above. These, in many instances, have been the gradual ingathering of those who have been permitted, as yet, to *reap only sparingly*, while others have been the *bountiful* results of the ministry of those, whose labours God has blessed with the special influences of his Spirit, and have been gathered in companies of tens, and fifties, and hundreds. *Fifty-three* of the congregations aided have been reported as blessed with special revivals of religion, from which from 20 to 130 souls have been added to the church, and some of which are still in delightful progress. Thus, while the more wealthy churches in many of our cities and principal towns have been the subjects of blessings surpassing all that the grace of God had bestowed in former years, and while he who sitteth in the heavens has been raining down righteousness upon most of our colleges, and has thus purified and enlarged the sources of the Society's dependence, the same grace has been richly enjoyed by many of the congregations which have shared in its bounty. Twice blessed have been those charities which have been derived from such sources and been directed to such results.

SABBATH SCHOOLS, BIBLE CLASSES, AND BENEVOLENT INSTITUTIONS.

In other ages, the few souls that were converted, were accustomed to remain comparatively idle, in respect to external action, because *no man had hired them.* The wants and claims of the world were but little known, and there existed none of those associations which now make their appeal to all hearts, and invite to benevolent effort, every man that cometh to the light. But now the relations of the church to a world lying in wickedness, are better understood, and wherever ministers preach the gospel, we are accustomed to look for other influences besides the conversion of souls. The hearts of parents are turned to their children, and the sympathies of the rich and the intelligent are kindled up on behalf of the poor and the ignorant, and wherever revivals are enjoyed, both the Pastor and his flock feel that they are blessed that they may become blessings to others. Hence have arisen in our day the system of Sabbath School and Bible Class instruction, with which the youth of our congregations are so generally favoured; and hence have been originated those other methods of doing good, through which the benign influences of our churches are extended to the destitute, and scattered to the ends of the earth. And even the poor, when their hearts are touched with the love of God, do not ask to be excused from taking part in these enterprises of benevolence. We do but report therefore what the friends of the Society are prepared to hear, when we announce that its 463 missionaries have reported, as under their instruction, during the year, more than 200 Bible Classes, embracing not less than 5000 members, and that there have been sustained, in the congregations aided, not less than 500 Sabbath Schools, with not less than 20,000 pupils. Yet these are glorious results, and full of the most interesting promise to the churches where they exist. They constitute so many little centres of religious influence, which will be felt upon other generations. They invite the influences of the Spirit of God, and thus, in many of them, revivals of religion have had their commencement, in which not a few both of the teachers and the taught have been savingly benefited, and hundreds of the careless reclaimed and saved.

In the promotion of Sabbath Schools, our missionaries generally have been much encouraged by the resolution of the American Sunday School Union, to supply the valley of the Mississippi with Sabbath School instruction, within two years. It is known to the public, that this Committee early pledged its endeavours, through the Missionaries of the Society, to establish at least *one thousand* of the schools required to accomplish this noble resolution. But as the missionaries have been instructed to report, on this subject, directly to the A. S. S. Union, it is not in our power, at this time, to report the progress which has been made in this specific work, though we are assured that their efforts, generally, so far as they find it consistent with the claims of the people to whom they minister, are zealously directed to its accomplishment.

The Missionaries also, as advised in their commissions, have, as far as we know, without exception, endeavoured to promote by every practicable measure, the cause of the Bible, of Religious Tracts, of Education, of Foreign Missions, and of Temperance, among the people and congregations where they labour. In many instances, these efforts have been attended with the happiest results. Enough has been communicated on these subjects, in the reports of the Missionaries, to make it apparent, that, if it were practicable to ascertain the whole amount which has been gleaned, in aid of these objects, from the 577 congregations assisted, the result would both surprise and encourage the christian philanthropist, while the universal observance of the Monthly Concert of Prayer, indicates that there are a few, at least, in all our congregations, whose prayers and alms have gone up together before God.

It remains only that we present the following

TABULAR VIEW

of the results of the last year, in several particulars, compared with those of the preceding years.

	First year.	Second yr.	Third year.	Fourth yr.	Fifth year.
Receipts - - - -	$18,130,76	$20,035,78	$26,997,31	$35,929,44	$48,124,73
Expenditures - - -	13,984,17	17,849,22	26,814,96	42,429,50	47,247,60
Number of Missionaries -	169	201	304	392	463
Congregations and Miss. Districts	196	244	401	500	577
Sabbath Schools reported -	Not rep.	206	289	369	500
Bible Classes reported - -	Not rep.	100	134	203	200
Years of labour performed -	110	133	186	274	293
Additions to the Churches reported	Not rep.	1000	1678	1959	2532
Auxiliary Societies and Associations	Not rep.	189	241	273	390

Having thus presented the most important details, and results of the doings of the Society, during another year, the Committee are unwilling to close this Report, without a public expression of their gratitude to Almighty God, for the signal blessings with which he has crowned its efforts. The Society has now been in operation five years. In that time, besides all the other indirect and accompanying influences which it has exerted, it has granted essential aid in support of 996 years of ministerial labour, in congregations which otherwise must have been deprived, in whole or in part, of the blessings of a preached gospel;—has reported each year from 10,000 to 20,000 children instructed in Sabbath schools, and from 2000 to 5,000 of the young and others instructed in Bible Classes. In the same time its Missionaries have reported not less than 7,700 souls added to the churches aided, and more than that number of hopeful conversions under their ministry. Who can contemplate these results without feeling deeply convinced that God has been with us of a truth? These are the Lord's doings, and marvellous in our eyes. They surpass all that the most sanguine of the friends of the Society had anticipated. To him be all the glory.

But these definite results are but parts of the blessings which he has bestowed, and are to be viewed rather as indications of what may hereafter be accomplished, than as a fulfilment of the divine purposes in relation to the cause in which we are engaged. There remaineth yet much land to be possessed, and the present preparations of the Society for future and extended efforts, in the number and efficiency of its Auxiliaries, and in the constantly increasing evidences of the confidence and co-operation of a large portion of the christian public, indicate that the Lord of the harvest is about to do greater things than these, to the glory of God by us. The work is now better understood than ever before. The principles of the Society and their adaptation to the genius of christianity have been more thoroughly tested. Never did the Committee feel that they stood at the focus of so many rays of light, as at the present moment Never, at the commencement of any previous year, was there presented so great a work to be done, as invites the efforts of this Society, for the year to come; and never were they surrounded with so many encouragements to do it. Difficulties, it is true, are to be encountered, obstacles are to be overcome. If it were not so, we should have no need of the whole armour of God, in pushing on to its accomplishment this work of love. But since it is so, the friends of the cause have need to keep near to the throne of him in whom is all their strength, and while the wide spreading wants of the needy, on the one hand, are beseeching us, and the manifest tokens of the divine favour, on the other, are urging us to new and increased exertions, no friend of God, no friend of man, should fear to assume his full share of the responsibilities of this high and holy enterprise, in humble dependence on the grace of Him to whom belong the kingdoms of the world.

After the reading of the foregoing Report, the Rev. MARK TUCKER, of Troy, N. Y., presented the following resolution, viz.

"Resolved, That the Report now read, be accepted, and printed, under the direction of the Executive Committee."

MR. TUCKER'S ADDRESS.

NEVER did this Society, in my view, occupy so important a place in the grand movements of Zion, as at this Anniversary. From the commencement of its operations, a thousand eyes, out of Europe, have been watching its progress, and the churches of the Old World, have been influenced by the example of its zeal, and awakened to greater exertion in the same blessed cause, by its unparalleled success.

For it cannot be doubted, that the American churches are acting for the Christian world. We are a spectacle to nations—The lineaments of our Zion, will yet be stamped upon renovated christendom, as well as upon the heathen world. Such are the facilities of intercourse, so numerous are the channels of communication, so rapidly and so widely is intelligence diffused, that public opinion can now be directed, and what is done on one side of the Atlantic is soon imitated on the other side. Our free institutions are a matter of interest to all the world. Who can calculate the responsibility that now rests upon the churches of our land? If the grand experiment now making, of self-government, of the voluntary support of the gospel without an establishment or a privileged order, if this experiment fail, both civil and religious liberty expire, and a night of deeper darkness will settle upon the church and the world, than ever yet overspread them. But it will not fail—The "decree of the watchers" has gone forth. He who commanded light to shine out of darkness, who spake, and it was done, has said that *the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.* And *then* man will be free; his conscience will be unshackled—his religion will be the choice of his heart, and not the bondage of superstition, or the unexamined routine of outward observances.

The wonderful outpouring of the Spirit of God upon the churches in our land, adds to the responsibility of this society. The immensely important business of supplying with the means of grace the thousands, who have been aroused to reflection, will devolve in a great measure upon this institution. A tremendous re-action may be expected, if this excited mass of intellect and influence be not kept under a powerful ministry. Every thing now wears a *positive* character. The friends of Christ have evinced a decision and promptitude, which have given occasion for more decided opposition on the part of the enemies of truth. Men will no longer be governed by precedent—If the simultaneous assault made upon the kingdom of darkness, be not followed up and carried still farther, the enemy will rally, and, rising in his might, will drive back and crush every feeble band that have not power alone to withstand his rage. These glorious revivals of religion have created a demand for ministerial labour, which must not be denied. The fields, already white to the harvest, must be reaped. Even now, the precious grain is falling into the earth, because there are so few to gather it.

The colleges are baptized—if wider fields open, the fountains are purified and enlarged, that are to send forth streams to refresh them.

New congregations are rising up, and God is calling and qualifying more ministers to serve them; but how can they preach except they be sent? The selection and location of them are intrusted to you. At an ordinary time this would be a great responsibility, but *now* the responsibility is doubled.

A spirit of inquiry is abroad; scribes, well instructed in religion, must be sent out to give a sound exposition of the oracles of truth.

Every thing will depend upon the character of your missionaries. They ought to be *strong* men as well as good and faithful. They are emphatically labouring for the next generation. What youth is to manhood, what the spring is to the rest of the year, the exertions of this Society will be to the next age. If the Churches that are to spread over our land, are to be of the right stamp, evangelical and sound, active and benevolent, a right direction must be given in the formation—The true spirit of the gospel must be breathed into them. This spirit your missionaries must possess and diffuse.

Many a corner stone is now to be laid, and much, under God, will depend upon *you*, what will be the inscription upon them, and what the character of the edifice erected thereon.

The training of infant churches is of unspeakable importance; and this for a few years will be the great object of the men you send into the field. Five years in the new settlements, is equal in point of influence and importance to the average life of a minister—so vast are the results, so abiding the impressions made upon a forming community—a world is to be created, and an image to be stamped upon it.

But if the Churches here slumber over this subject a little longer, deliverance will arise from another quarter. There have been recently some wonderful instances of enlarged benevolence and self-sacrificing zeal in the English churches—We have seen nothing like it among *us*.

I regard this Society as holding a most important place among the benevolent enterprises of the age. It is a vast power upon the moral machinery of the gospel. It is a pioneer of the Bible Society—the almoner of the bounty of the Tract Society—a receiver of the sons of the Education Society.

Every patriot and christian ought to adopt this society, and make it an equal heir with his children—and in his yearly expenditures, should give it the same place with those committed to his care. Until such a rule of living is adopted—Zion will languish, and the world will not be converted.

This will not impoverish men. Entertaining this society, favouring its interests and friends, will be like keeping the ark. While it continued in the house of Obed Edom, the Lord blessed his house—and while you continue to cherish this blessed Institution, your corn and oil will increase. They shall prosper that love Zion.

Mr. Tucker was followed by Hon. BENJAMIN F. BUTLER, of Albany, N. Y. in an interesting address, a copy of which we have been unable to procure in season for insertion in this place. It may be expected in our next number.

On motion of Rev. D. L. CARROLL, of Brooklyn, L. I., seconded by Rev. JOHN BRECKENRIDGE, of Baltimore,

"*Resolved*, That this Society has great occasion for gratitude to God for the liberality which has sustained its extended operations the past year, and still more for the influences of the Holy Spirit, which have blessed with numerous Revivals the labours of its Missionaries."

Both of the Gentlemen accompanied the resolution with a few remarks.

The third resolution was as follows:

"*Resolved*, That in view of the present pledges of the Committee, and the widely extending wants of our country, there is a special call upon all the friends of Missions for united and redoubled exertions."

This resolution was moved by the Rev. THERON BALDWIN, of Illinois, who accompanied it with the following address.

ADDRESS OF MR. BALDWIN.

"Every conversion reported during the past year by the friends of Missions," said a zealous opponent of the benevolent operations of the day to an audience which had assembled to hear the Gospel of Christ—"has cost by actual computation the enormous sum of one hundred dollars!" And he appeared ready to ask in astonishment, *to what purpose is this waste?* And had he listened to the report which has just been read, he would doubtless raise the same inquiry with increased surprise and alarm. *To what purpose is this waste?* is a question, sir, echoed and re-echoed throughout Christendom, by those who regard it as a matter of small moment, to "save a soul from death, and hide a multitude of sins." Does any one wish an answer to this question so far as Home Missions are concerned? Let him start from the spot where we are now assembled, and pass every river and lake, climb every mountain, and traverse every forest where the

footsteps of the Missionaries have been, and undo all that they have accomplished. Let him commence the work of destruction with Sunday Schools—and wherever, in the length and breadth of the land, he finds one established through the influence of these labourers, let him disorganize it, and throw back the children where the Sunday School found them—multitudes to idleness, ignorance, theft, profaneness and Sabbath-breaking. Let them breathe afresh the impure atmosphere which never fails to envelope intemperate fathers, abandoned mothers, and vicious associates. Let the libraries be committed to the flames, and all knowledge of the Holy Scriptures effaced from the mind. Destroy the mighty impulse given to this glorious cause in destitute settlements, by the preaching and efforts of Home Missionaries, and let parents, christians, and philanthropists, sink down into their former apathy. Let the destroyer blot out from under heaven all the Temperance Societies formed through the influence of these men—let reclaimed fathers and husbands be thrown back upon their families, the same cruel and disgusting objects as before; and let him call back into family circles, the tears, the bleeding hearts, the poverty, disgrace and wretchedness, together with all the horrid concomitants of intemperance from which they had experienced a temporary redemption. Wherever he finds a temple erected to the worship of God through the influence of Home Missions, let him demolish it, and disorganize all the churches gathered on either side of the mountains, and scatter them like sheep without a shepherd. Let him send back those showers of grace which have caused the moral wilderness to bud and blossom as the rose, and force into the horrible pit and mirey clay, the souls that have once been brought into the glorious liberty of the children of God. Let him call down from their seats of bliss, and cover with moral pollution, those happy spirits in whose salvation Home Missionaries have been instrumental, and who are ascribing glory, and honour, and blessing unto Him who hath washed them from their sins in his own blood;—and after having surveyed the "ruin he hath wrought," let him answer for himself the question, "To what purpose has been this waste" of feeling, of property, and of effort, in the cause of missions?

But are the churches called upon to sustain these operations in future? You may be told that the *West*, for instance, is supplied with the gospel, and demands no farther efforts. Sir, I do not stand up here to draw *comparisons* between different sections of our beloved country; neither shall I attempt to prove, that under the influence of ardent feeling, *no* one of the numerous delineators of the West has thrown upon the canvass hues darker than the reality. Did time permit, I could speak with pleasure of the intelligence, the moral principle, and the religious enterprise, that are scattered in a greater or less degree over that entire region. But the important question before us at the present time is, whether there is moral desolation of such a character at the West, and elsewhere in our country, as "calls for the united and redoubled exertions of the friends of Missions." Sir, there are thousands in our land who would rejoice to paralyze your energies by denials of its existence. But what will the most confident assertions avail with the *Missionary* who has explored the field and examined for himself? he must still believe his own eyes and ears. When he is rarely in such circumstances that a few hours' ride would not bring him to more or less destitute settlements; when he frequently meets with feeble churches that have no one to break to them the bread of life; and mingles often, not to say continually, with a wandering population, who rarely sit under the sound of the gospel; or explores a section, however small, of his field of labour, and finds *three fourths* of the families destitute of the Bible, and *more than one half* of them in which no individual, young or old, could read it, were it in their possession; when he seats himself in a cabin in this land of light, and large groups of immortal beings gather around him, some of whom are treading the declivity of life, and he begins to talk with them about God and eternity, and finds that not one of them has ever read a line in the sacred oracles,—*can* he believe that no farther efforts are demanded in the cause of Home Missions?

During the past year, a Missionary called at a cabin to ask the question,

"whether they were supplied with the word of life." He was referred to the head of the family, who was toiling at a distance in his field. As he approached him on horseback, hoary locks were seen hanging down upon his shoulders, while his whole person indicated that his pilgrimage was almost ended. The thought of placing in the hands of such a traveller to eternity the glad news of salvation was delightful. But judge of the feelings of the Missionary, when the aged man gave fresh speed to his plough, as he cast a feeble glance upon the stranger by his side, and exclaimed, "What do I want of a *Bible? I can't read!*" As he turned sadly and heavily away, think you, sir, it would have been in the power of logic to convince him that the friends of Missions were not called upon "for united and redoubled exertions?" Had the resolution which I now hold in my hand been put into his possession under such circumstances, he would have offered it with all his soul!

Would that all who have sustained your Society by their contributions and their prayers, could be transported to the midst of the empire that is rising in the West—That they could be placed upon some eminence from which they could bring under their eye that vast region which stretches from the Alleghanies to the Rocky Mountains. After having gazed upon its luxuriant plains and prairies; its groves and forests, and mighty rivers, some of them of such extent, that the snows which dissolve around their sources at the opening of spring, roll on till midsummer before they discharge themselves into the ocean:—Let them examine minutely the exhaustless stores which have evidently been there laid in by the great Author of nature for the support of human beings, and as they think of the multitudes of immortal souls that will cover those regions within the lapse of a single century, let them decide as to the importance of *united* and *redoubled* exertions to sustain the cause of Missions in the West!

Sir, it was my privilege during the past year, to attend, for the first time, the meeting of a synod beyond the mountains. After having travelled from my own station, 250 miles (all missionary ground) towards the Atlantic, I took my seat with about fifty brethren, a large portion of them sustained in part by your Society, and gathered there from remote sections of several states. As I gazed upon that assembly of men, most of them in the vigour of life, and dauntless in their Master's cause; men well qualified to lay the vast foundations of that rising Society, and defend the doctrines of the cross; as I listened to their pungent preaching and ardent prayers for the extension of the Redeemer's kingdom in the West, and saw the light and shade pass over their countenances, as one and another told of his trials, or of the success with which God had crowned his efforts;—as I witnessed them by mutual exhortations strengthening each other's hands and encouraging each other's hearts, and resolving in the strength of the sovereign Lord of Missions, to return to their respective fields of labour, and engage with fresh energy in the work of combatting the demon of intemperance; in scattering tracts far and wide; in urging on the blessed cause of Sabbath Schools and preaching the everlasting Gospel:—my heart rose in gratitude to God for the privilege of uniting with these dear brethren in their arduous work; and my ardent wishes went forth, that all those who had sustained Home Missions by their contributions and their prayers, could witness that scene. Under such circumstances, sir, they would pass a resolution like that which I now hold in my hand, with acclamation! They *could* not have resolved, on *that* spot, to relax their efforts in the Missionary cause.

After all that you have done in this glorious work, never was there a louder call for united and vigorous action, than at the present moment. Never was foreign population pouring in faster, or our own settlements expanding with greater rapidity, and consequently there never a time when a greater amount of population was running beyond the reach of proper moral influence. Never was our country approaching a crisis more calculated to rouse every friend of the Redeemer's kingdom. Then if you consult the highest interests of your own land, and through that the interests of the world, the WEST is the place

for the creation of moral influence. *There*, as has been a thousand times said, the institutions of learning and religion should be planted at this early period of its history, and by the blessing of God, a mighty spiritual harvest may wave in coming years over all that vast territory.

Sir, your own friends and kindred are pouring into that region like a flood; and who knows what the present convulsions of Europe may do towards peopling that valley within the lapse of a single year? The people of the West are "bone of your bone and flesh of your flesh;" *their* interests and *yours* can no more be separated than the interests of the head, the hands, and the feet of the human frame. The elements of wealth and power are scattered in rich profusion over our vast territories, and will soon be combined. We shall become a mighty people, and such is our connexion with you, that if *we* go to ruin, we shall become like a great "millstone about your neck," and then no human power can save you from being "cast into the depths of the sea!"

Sir, I rejoice that in the providence of God, I am permitted to stand up before this assembly, and in the name of the recipients of your bounty in the West, thank you for the rich and full tide of blessings which the great Head of the Church has permitted your Society to roll in upon them. The career of the Society has indeed been brilliant: 463 labourers upon the field, and 577 congregations assisted during the past year! But the energies of these Missionaries are fast wasting, and death is thinning their ranks. When we call to mind what the friends of Missions have already done, we are ready to shrink from another application for help; but, then, facts, which continually stare us in the face, force us to renew our solicitations for their contributions, their sympathies, and their prayers.

We need men of intellectual power, of physical energy, and holy enterprise; men so thoroughly imbued with the spirit of the gospel, and furnished to every good work, that they will not tremble when any champion of infidelity vaunts himself upon the field of argument, nor hesitate to cry, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?

Answer these demands, sir, and if you ask the question, "*To what purpose is this waste?*" we refer you to the BAR OF GOD for an answer.

The ADDRESS OF THE REV. DR. LANSING, of Utica, N. Y. which followed that of Mr. Baldwin, ably supported the resolution, and carried the "*Special call upon all the friends of Missions for united and redoubled exertions*," home to the consciences of the great congregation who were there assembled, and who by their deep attention bore witness that the appeal was not in vain.

The effect of the exercises of this Anniversary Meeting upon the minds of the crowded auditory was manifestly most happy. Except the tender associations which were called up by the mention of departed brethren, who, at the Anniversary previous, were living to bear a part in the labours, and to rejoice in the success of the Society, scarcely any thing was said or alluded to but what was calculated to awaken the most pleasurable emotions. The blessing of God had abounded towards the Society, and its widening field and prospects seemed to animate his children and expand their hearts with devout thankfulness; and on intimation from a member of the Committee, the audience arose, and the full soul of the congregation poured itself fourth in the noble

DOXOLOGY:

To God the Father, God the Son,
And God the Spirit, three in one,
Be honour, praise, and glory given,
By all on earth, and all in heaven.

The Benediction was then pronounced by the Rev. B. H. RICE, of New-York, and the audience dismissed.

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THE WESTERN AGENCY OF THE A. H. M. S. FOR THE STATE OF N. Y.

THE "WESTERN AGENCY," which is a board of inquiry and reference, for the district embracing the seventeen western counties in the state of New-York, has been reappointed for the year commencing May, 1831, and is composed of the following gentlemen, viz.:

Rev. HENRY DWIGHT, Geneva, Chairman.
Rev. MILES P. SQUIER, Geneva, Corresponding Secretary and Agent.
Rev. ELIAKIM PHELPS, Geneva.
Mr. ABRAHAM B. HALL, Geneva.
Mr. H. H. SEELYE, Geneva.
Rev. JAMES RICHARDS, D. D. Auburn.
Rev. JOSIAH HOPKINS, Auburn.
Rev. DANIEL C. AXTELL, Auburn.
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WALTER HUBBELL, Esq. Canandaigua.
Rev. JOSEPH PENNY, Rochester.
Rev. WILLIAM WISNER, Rochester.
Rev. SYLVESTER EATON, Buffalo.
Mr. JOSEPH STOCKING, Buffalo.

EXTRACTS FROM THE FIFTH ANNUAL REPORT.

The section of our country, which it is our privilege to occupy in behalf of the H. M. cause, has from its first settlement, been one of unusual interest. Occupied principally by the sons of the prilgrims ; lying on the great thoroughfare of intercourse and business between the East and the West ; possessing every advantage for the pursuits of agriculture and commerce ; increasing rapidly in all the results of that industry and enterprise, for which it is proverbial ; and signalized, of late, by the Spirit of God, as a theatre of his redeeming influences ; it has claims to the regard of the philanthropist and christian which are of no common character.

Only about forty years have elapsed, since the first christian settlements were made on this ground, now containing a population of more than half a million of souls. Sixteen years ago, but one Presbytery had been formed within these limits, (some congregations belonging to another, lying within their Eastern border,) embracing about forty churches, and thirty ministers of the Gospel. There are now on this ground, nine Presbyteries, and one Consociation, numbering not less than one hundred and fifty ministers of the gospel, and having two hundred and twenty-five congregations, or upwards, under their care. More than one half of these congregations, including those at the largest centres of population and influence, either have pastors installed over them, or are statedly supplied with the word and ordinances of Christ's house,—one half of the remainder have the labours of a clergyman, for half of the time each, while the residue, in our more recently settled, and feebler districts, are less frequently blessed with the feet of him, who publishes the tidings of grace.

There is yet room for the planting of more congregations on this field. As, its borders are becoming more densely peopled every year, and as many from the folds of christian instruction are crowding out upon it, we may safely calculate, that within five years, forty or fifty more churches will be located within the limits assigned to this agency.

Of the congregations already supplied, in whole or in part, more than one hundred and twenty have, in succession, been sustained by the A. H. M. S.; *seventy-two* of which have this year derived aid from its funds. Our number of missionaries has this year been *fifty-eight*, making, together with the Secretary of this Board, fifty-nine labourers on this field.

The aggregate of the Missionary expenditures, within our bounds, (so far as from a careful estimate, they should be included in a Report of the year ending May 1st, 1831,) is somewhat rising of $5000; but to assist in balancing the appropriations of the year, $500 have been raised, or pledged, in behalf of our funds by Auxiliary Associations, or otherwise, at the stations occupied by our Missionaries.

The receipts of the year have been $5721 40. This amount, besides providing for the expenses which have accrued on the field, will, we trust, furnish some help for the more destitute in the regions beyond us.

This sum has been derived, as heretofore, from *Auxiliary Associations*, both Male and Female,—from the *annual public collections* on the Sabbath, or the state *Thanksgiving days*, at the *monthly concert* for prayer, and from *individual donations*. The last has been a most efficient source of income. The church has friends within this agency, who are resolved, that the cause of Home Missions shall not languish by reason of a deficiency of the silver and the gold, that may be requisite to sustain it; and their number is increasing from year to year, as our work moves on, and its results are progressively unfolded.

The largest individual donation to our treasury, the present year has been $1000. One individual appropriates to this department of benevolent efforts $250. Several others sustain each one missionary. Two individuals in one of our farming congregations, besides associating with eight others in sustaining a missionary, contribute $100, for the support of another labourer in the valley of the Mississippi, who shall devote himself more especially to the cause of Sabbath schools. Several of our auxiliary associations sustain each one missionary. This may be said in commendation of the Ladies' Auxiliaries of Auburn, Rochester and Buffalo—of the young Ladies Auxiliary of Rochester, and of the young people's Auxiliary of Geneva. Some congregations have assumed the expense of supporting one Missionary each, and forwarded the requisite sums, and it is a fact worthy of record, that more funds have accrued to our treasury this year, without the personal application of an Agent, than at any previous period.

The Missionary work, with us, has this year been clothed with unusual interest. Ours have been the consolations of that man, who, when he has "gone forth weeping, bearing precious seed, cometh again rejoicing, bringing the sheaves with him." The present has become the year of Jubilee to the churches in this region. Christians here, have never seen such a time before. The Heavens have dropped down in mercy upon us, and salvation, like a river, has flowed through our streets. More than fifty congregations within this agency, have been visited with seasons of special refreshing from the presence of God, gathering sinners in great numbers to the fold of Christ. Our most important villages, and centres of strength and influence, have been distinguished in the descent of the Divine Spirit, the cloud of mercy has dispersed its blessings, in grateful measures, on various portions of this vineyard, widely remote from each other.

Enterprise, talent, wealth, and influence, have been sanctified, and truth has gained rapidly on the empire of sin and error. It is safe to conclude that from four to five thousand souls, have been added to the "number of the believers" from within the field under review, since the commencement of the revivals in September last. Nor is the work yet stayed. Every hour's intelligence furnishes proof of the advancing movements of the Spirit of God, and justifies the confident expectation of his people, that the "day-spring from on high" is to be on all our border, and give new life and strength to all the churches.

In this dispensation of the spirit, our beneficiary congregations have extensively shared, and it has been to them like "the former and the latter rain." In several of them, the face of society is altogether changed; the cause of the Redeemer has been delivered from the persecutions of a spirit of prevailing impenitence and irreligion; and Zion has been obliged to enlarge the border of her tent, saying, "the place is too strait for me, give place that I may dwell."

Among the congregations the most distinguished, as the seat of the Spirit's influences, are *Castleton*, in Ontario Co.; *Marion*, in Wayne Co.; *North-Penfield*, in

Monroe Co.; *Bergen* and *Leroy*, (Congregational Society,) in Gennessee Co.; *Evans*, in Erie Co.; *Ripley*, in Chautauque Co.; and *Richford*, in the County of Tioga. The average number of conversions to Christ in each of these congregations, is, in the judgment of our missionaries, from seventy-five to one hundred.

Other congregations have been gladdened with gentle showers of grace. Several others are now, exhibiting the presages of a special work in them, while the great body of those, to whom the bounty of the society has extended, have been confirmed in the faith and fellowship of the gospel.

The work of Home Missions is closely associated with every other department of christian effort. Our Missionaries, as charged in their instructions, had done much to help on the cause of benevolence around them. They have been efficient instruments in circulating the Bible; and the christian Tract in advancing the interests of Sabbath schools, and of Temperance, and the sanctification of the Sabbath day; and in stirring up the infant churches, for whom they have laboured, to a benevolent sympathy in behalf of the nations that sit in darkness, and the shadow of death.

Several houses for public worship have been erected this year at the stations occupied by this Board, and several more are under contract, and will be built the present season.

It is evident from a review of the operations of the year, that much advancement has been given to the cause of truth among us, and that the work of domestic missions has approached nearer to its accomplishment within this Agency. Still there remains even here much land to be possessed, to the occupation of which the friends of Christ should now hasten with redoubled energy, and a quickened step. The Spirit of God is leading our way, and crowning our exertions with unexampled success. This day of revivals, urges the necessity of our work, while it multiplies our facilities for its accomplishment. Christian converts from the enclosures of Zion, are thrusting themselves out upon the waste places, and from thence in their extremity, are calling for help; and we are looking with an intense solicitude to the labours and results of the year now to commence. Darkness is fleeing upon the outposts,—new fields of toil and encouragement are opening in rapid succession before us; many of which of inviting promise we hope soon to see supplied with a preached gospel. Let there be union of counsel, and an efficient and systematic charity in the work, and it need not be long before this entire border shall be brought under the influences of the preached gospel, and become as the garden of the Lord.

The harvest is ready for the reaper's hand. The aspects of providence encourage every friend of the missionary cause to minister help *now*. Opposition, more than ever, is powerless before the march of truth. "The Spirit says come." Nor can we anticipate permanent results for Christ, without the administration of gospel truth, nor must we, when the power to help is in our hands, let there be "a famine of the hearing of the word of the Lord," in such a day as this.

Appointments by the Executive Committee of the A. H. M. S. from April 15th, to May 15th, 1831.

Missionaries not in Commission last year.

Rev. Samuel Hutchings, to go to the Western States.
Rev. Mr. Waters, Floyd and Oriskany, Oneida Co., N. Y.
Rev. Eli Adams, Port Bay and Wolcott, N. Y.
Rev. ——— Thalimer, Henrietta, Monroe Co., N. Y.
Rev. Zenas Riggs, Candor and Westville, N. Y.
Rev. Samuel White, Pulteney, Steuben Co., N. Y.
Rev. John N. Blackburn, Goshen ch., Oldham Co., Ky.
Rev. Darius C. Allen, London, Madison Co., O.
Rev. J. M. Babbitt, Liberty, Sullivan Co, N. Y.
Rev. Dewey Whitney, Mt. Sterling, Montgomery Co., Ky.

Missionaries re-appointed.

Rev. Daniel Van Valkenburg, Ridgefield, Otsego Co., N. Y.
Rev. Truman Baldwin, Cicero, Onondaga Co., N. Y.
Rev. Clement Lewis, Lee, Oneida Co., N. Y.
Rev. N. Gillett, Nelson, Madison Co., N. Y.
Rev. O. C. Beardsley, Charlotte, N. Y.
Rev. Eben'r Raymond, Murray, Orleans Co., N. Y.
Rev. Ludovicus Robbins, Sparta, Livingston Co. N. Y.
Rev. Erie Prince, Nankin and Perkin, Mich. Ter.
Rev. J. A. Carnahan, Lafayette, Indiana.
Rev. Williams H. Whittemore, Rye, N. Y.
Rev. Calvin W. Babbitt, Tazewell Co., Ill.
Rev. R. C. Hand, Governeur, N. Y.
Rev. Jos. Nimmo, Sweet Hollow ch. L. I.
Rev. J. G. Bergen, Springfield, Ill.
Rev. H. O. Higley, Hartford, Licking Co., O.
Rev. A. P. Clark, Preble, Cortland Co., N. Y.
Rev. Moses Ingalls, Lewis, Essex Co., N. Y.

The Treasurer of the American Home Missionary Society acknowledges the Receipt of the following sums, from April 15th to May 15th, 1831.

Albany, N. Y. Hon. S. Van Rensselaer, to const. Stephen Van Rensselaer, jr. L. D. 100 00
Do. 1st Presb. ch. Lad. Miss. Soc. to const. Rev. John N. Campbell, Life Member, 30 00
Do. Presb. viz. from Presb. Cong. Kingsborough, N. Y., per. Rev. E. Yale, 200 00
Do. viz. from Presb. Cong. Amsterdam, for Valley of the Mississippi, per Rev. J. Wood, 100 00
Athens, O. Rev. R. G. Wilson, D. D. 5,00
Dr. C. Bierce, 7,50 per Rev. J. Spald. 12 50
ing, Beekmantown, N. Y., Presb. ch. per Rev. Mr. Chase, 5 42
Blooming Grove, N. Y., Cent. Sub. per Rev. J. Arbuckle, 35 00
Do. Fem. Aux. per do. 36 50
Brooklyn, N. Y., 1st Presb. ch. Miss Ass. per A. S. Marvin, Tr. 309 00
Brunswick, N. Y. Mon. Con. coll. per Rev. L. Johnson, 11 60
Candor, N. Y. Jonathan Hart, per Rev. G. K. Clark, 1 00
Canfield, O. per Rev. W. O. Stratton, 10 64
Castleton, Vt. School Dist. per S. Pond, 3 00
Catskill, N. Y. Mrs. Sarah Porter, Life Member, 30, Mrs. Ruth Collins, do. per Rev. Dr. Porter, 60 00
Chester, N. H. from ch. per Rev. J. Clement, 10 00
Concord, N. H. a Friend, 1 50
Connecticut, Dom. Miss. Soc. 308 98
Do. enclosed in a letter in part to const. Rev. Chester Birge and Rev. James Ely, of Bolton, Life Directors, 100 00
Cummington, Mass. Fem. Miss. Soc. per Mrs. Painter, 14 50
Derry, N. H. Gent. and Lad. Assoc., per Rev. E. L. Parker, 30 00
Durham, N. Y. D. W. Christian and Sisters, to constitute their Mother, Mrs. L. M. Christian, Life Member, per Rev. Dr. Porter, 34 25
East Durham, N. Y. Lyman Strong, in part Life Member, per Rev. Dr. Porter, 5 00
Ellsworth, O. per Rev. W. O. Stratton, 6 00
Emmettsburg, Md. Mrs. Jane Williams, 5, Friend, 5, per. Rev. Dr. Ely, 10 00
Essex, N. Y. Mon. Con. coll. per Rev. J. B. Baldwin, 6 44
Fresh Ponds, L. I. Mon. Con. coll. per Rev. N. B. Cook. 3 79
Goshen, N. Y. Mrs. Catharine Wells, per Rev. Dr. Fisk, 3 00
Green, co. N. Y. a Friend, by Rev. Dr. Porter, 150 00
Greenville, N. Y. Hannah Knowles, per Rev. Dr. Porter, 3 00
Greenwich, Ct. Young Men's Aux. and Individuals, bal. to const. Rev. Joel Mann Life Director, 36 00
Griswold, Ct. Sarah E. Lester, L. M. bal. 20 00
Harrisburg, Pa. Semi-annual coll. per Rev. W. R. DeWitt, 40 34
Hartford, Ct. Rev. W. C. Woodbridge, 5 00
Homer, N. Y. Fem. Miss. Soc. per Rev. W. Page, 26 00
Do. Little Girls' Aux. Miss. Soc. per Julia M. Hubbard, 10 00
Honesdale, Pa. Mon. Con. coll. per Rev. J. Campbell, 8 00
Huntsville, Al. Mon. Con. coll. per Rev. John Allen, 20 00
Johnstown, N. Y. Lad. Benev. Soc., Jane S. Holland, Tr. 25 00
Jordan, N. Y. Mon. Con. coll. per Rev. W. Page, 7 00
La Fayette, Ind. per Rev. J. A. Carnahan, 5 00
La Grange, N. Y. Aux. per Rev. M. Buttolph, 25 62
Lancaster, N. H. per Rev. L. A. Spofford, 12 00
Maine, Miss. Soc. 2828 43
Massachusetts Missionary Society, per Mr. Noyes, Assist. Tr., from *Holliston*, Mon. Con. 30 86, *North Mendon Branch* of Rel. Char. Soc. *Worcester co.* H. Mills, Tr. viz. Middlebury Cong. Gent. Assoc. 4; Presb. Gent. Assoc. 14 13; Sutton, Gent. Assoc. 1; S. Mendon and Slatersville Gent. Assoc. 2 50; Ladies' Assoc. 3; Westborough Mon. Con. 40; Dudley, Ladies' Assoc. 25 26; *New-Ipswich*, Mon. Con. by J. Tolman, 18 50, 139 25
Middletown, Ct. Ladies of Fem. Assoc. to const. Rev. J. R. Crane, Life Member, per Eliza Colton, Sec. 30 00
Morristown, N. J. Mrs. Joanna Johnes, per Rev. A. Barnes, 1 00
Newark, N. J., W. W. 100 00
New-Brunswick, N. J. Rev. H. W. Hunt, 1 50
Newbury, N. Y. Th. coll. per Rev. Mr. Johnston, 9 10
New-Hampshire Miss. Soc. 2274 99
New-Haven, Ct. East Dist. H. M. S. per H. E. Hodges, Tr. 40 00
Do. Young Men's Benev. Aux. Assoc. for application to some specific cause west of the Alleghanies, W. T. Truman, Tr. 50 00
Do. Ladies' United Soc. in part to const. Rev. Samuel Merwin, Life Director, 20 00
New-York, Bleecker-st. ch. Male Assoc. per K. Taylor, Tr. 425, J. Hurlbut, 50. Mr. McClaughry, 1, D. Renoud, 2, 478 00
Do. do. Fem. Assoc. per Mrs. Roosevelt, 95, Mrs. Blackfan, Life Member, 30, 125 00
Do. do. Mon. Con. coll. 19 74
Do. Bowery ch. Miss. Assoc. Dr. Weed, 10, Mrs. Crowell, 3, 13 00
Do. Brick ch. Male Assoc. Moses Allen, 200, Abijah Fisher, 100, Fisher How, 100, 400 00
Do. do. Fem. Assoc. per Mrs. Holden, Tr. 110 50
Do. Cedar-st. ch. Mon. Con. coll. per W. Walker, 31 47
Do. Laight-st. ch. Male Assoc. per G. Zabriskie, Tr. 105 00
Do. do. Fem. Assoc. per Mrs. H. C. Paton, 17 31
Do. Pearl-st. ch. Assoc. per A. Ogilvie, 157 00
Do. Rutgers-st. ch. Fem. Assoc. per Mrs. Benedict. 77 94
Do. Col. R. Varick, 200 00
Do. Arthur Tappan, 1000 00
Do. Mrs. Cornelia D. Halsted, Life Member, by M. O. Halsted, 30 00
Do. Wm. Torrey, Jr. 3 00
Do. Isaac Sebring, Esq 5 00
Do. A Female Friend, 5 00
Do. Fem. Friend, per G. M. Tracy, 50
North-Guilford, Ct. Ladies to const. Rev. Zolvah Whitmore Life Member, 30 00
Ohio, Rev. T. M. Hopkins, outfit, relinquished, 25 00
Oxford, Mass. Rev. Ebenezer Newhall, Life Member, 33 00
Parsippany, N. J. Young Lad. Sew. Soc. per Miss Harrison, 11 00
Rensselaerville, N. Y. Fem. Sew. Soc. 25 00
Saybrook, Ct. Fem. Miss. Soc. S. J. Hotchkiss, Tr. 40 00
Shelter-Island, N. Y. coll. per Rev. J. Huntting, 2 25
Shrewsbury, Mass. Rev. George Allen, 30 00
Skaneateles, N. Y. Mon. Con. coll. per Rev. S. W. Brace, 13 47
Smithtown, L. I. Mon. Con. coll. per Rev. I. Pillsbury, 5 77

Stonington, Ct. Fem. Aux. M. S. 10 00
Stratford, Ct., Lewis Beers, 1 00
Townsend, Mass. from the gentlemen appointed to distribute the estate of the late Samuel Stone, of Townsend, by hand of Rev J. Todd, Groton, Mass. 200 00
Twinsburg, O. Fem. Aux. per Rev. S. Bissell, 6 31
Vermont Dom. Miss Soc. 1636 83
Walton, N. Y. Rev. A. Bassett, 2 00
West-Durham, N. Y. Benjamin Hubbard, Life Member, 30, Elisha Morse, Life Member, bal. 20, 50 00
Weymouth, Mass. Fem. Read. and Rel. Soc., to const. Mrs. Nancy W. Tyler, Life Member, per Mrs. Lydia Pratt, Tr 31 00
Whitesborough, N. Y., Wm. Walcott, Esq. Executor of Mary Ann Curtenius, being a legacy, 50 00
Donation, expense saved by not using mourning on the death of a relative, 10 00
Subscriptions to the Home Missionary, 111 76

$12,437 69

K. TAYLOR, Treasurer.

Receipts at the office of the Western Agency, N. Y. from April 12th to May 12th, 1831.

Auburn, Lad. Aux. 60 to const. Rev. Josiah Hopkins, and Rev. D. C. Axtell, Life Members, 100; Dr. Steel, 5, 105 00
Benton, Aux. 13 25
Big Flat, Mon. Con. 8 36; Friend, 5; C. F. Fry, 1; D. Buck, 9 50; J. Wynans, 1; G. Owen, 1; Friend, 1 14; M. Owens, 1; N. Reynolds, 1, 20 00
Buffalo, Lad. Aux. 106 74; H. Pratt, 10; Potter and Babcock, 10; Stocking and Dart, 10; Samuel Wilkinson, 10; R. B. Heacock, 5; S. Chapin, 5; A. Callender, 5; J. C. Lord, 5; J. Goodell, 5; E. Walden, 5; G. Coit, 5; O. O. Allen, 3; Wm. Colton, 2; N. Rossiter, 2; W. Newman, 2; J. Stryker, 2; G. Stow, 1; D. R. Hamlin, 1; Wm Williams, 5; B. Wheeler, 0 50; J. H. Higgins, 1; H. Root, 2; B. Wilcox, 1; A. Bryant, 1; B. Hodge, 1; Cash, 2 50; M. Daley, 1, 210 74
Canandaigua, Th. Coll. 36; Lad. Aux. 27; W. Hubbell, 20; N. W. Howell, 15; Rev. A. D. Eddy, 10; Wm. Antis, jr. 6; H. Chapin, 2d, 5; I. Chapin, 10; O. Phelps, 10; F. Granger, 10; T. Chapin, 5; L. Phelps, 5; J. Wilson, 3; J M'Credie, 3; H. Howe, 3; H. Warner, 3; J. L. Woodruff, 3; S. H. Andrews, 1; D. White, Jr. 1; Wm. Austin, 1; L. W. Gilbert, 1; J. B. Hays, 1; W. H. Ellis, 1; E. Carr, 2; H. H. Martin, 1 50; W. Bunday, 1; E. W. Lewis, 1; C. Wells, 1; C. G. Aldrich, 1; A. B. Antis, 1; H. D. Terry, 1; S. W. Clarke, 1; R. D. 1; S. Aldrich, 1; W. Bassett, 50c.; S. D. Burrett, 50c; J. Smedley, 2; C. G. Hammond, 2; R. L. Losson, 1: C. Woodruff, 1; Cash, 50c., 200 00
Castile, Coll. 1 75
Chatauque, Miss B. Look, 50
Covington, Lad. Aux. 7 00
East-Gainsville, Coll. 3 50
East-Sparta, Coll. in Presb. Cong. 4 34
Elmira, Youths' Aux. 19 75, Mon. Con. 32 20, 51 95
Farmington, Ct. Timothy Cowles, in support of a Missionary at Mina, N. Y., and constituting Rev. Samuel K. Sneed, Austin F. Williams, and C. D. Cowles, Life Members, 100 00
Geneva, G. Seelye 3; Rev. A. Messer, 2, 5 00
Hartford, Ct. Rev. H. N. Brinsmade, in aid of a Missionary in Mayville, N. Y., 50 00
Ithaca, Lad. Aux. 12; 2d Fem. Juv. Asso. 34 07; Presb. Cong. coll. 38 81, 84 88
Lakeville, coll. 5 66
Leroy, Gent. Aux. 20 00
Lima, Sab. coll. 17 00
Lockport, Lad. Aux. and coll. 57 00
Ludlowville, Presb. Cong. Benev. Soc. 25 00
Lyons, Lad. Anx. 24 60; coll. 16 40, 41 00
Nunda, (Hunt's Hollow,) coll. 8 66
Painted Post, coll. 5 24
Palmyra, Lad. Aux. 15 25; Sab. coll and donation, 29 75, 45 00
Pembroke, per Rev. E. S. Hunter, 10 46
Phelps, Dr. Bush, 1; donation 1, 2 00
Pittsford, W. Linnell (articles sold) 15 50
Port Bay, Lad. Aux. 5 66; gent. 9 14, 14 80
Phelps, Vienna Cong. Sab. coll. 5 00
Rochester, F. Star, 12; Rev. J. Penney, 5, 17 00
Rushville, Gent. and Lad. Aux. 50 00
Seneca Falls, Sab. coll. 12 00
Southport coll. 2 37
Veteran, coll. 10 19
West Bloomfield, Presb. Cong. 26; Lad. Aux. Cong. Soc. in full to constitute Rev. Wm. P. Kendrick L. M. 20, 46 00
West Sparta, coll. 3; C. Clarke, 7, 10 00

$1277 79

Receipts at the office of the Central Agency, N. Y. from Nov. 17th, 1830, to March 31, 1831.

Annsville, Th. coll 3 00
Augusta, Young Men's H. M. S. to constitute Rev. Leveret Hull Life Member, 40 00
Bridgewater, coll. per Dr. Hull, 70 00
Cazenovia, Cong. Char. Soc. 21 00
Clinton, Mrs. Hecox, 1; Mrs. Royce, 5; Miss North, 1; Mrs. Boyer, 1; R. Bliss, 5; Mrs. R. Bliss, 1; Dr. Gridley, 3, 17 00
Exeter, coll. from Rev. S. S. Storrs, 5 00
Fairfield, Presb. Soc. per Rev. G. Foote, (three payments) 50 12
Fly Creek, Albert North, 25; H. Galpin, 5; D. Bebee, 2 75, 32 75
Hamilton, 2d Cong. Soc. 15 00
Mexico and Parish, 25 00
Morrisville, Aux. Soc. 25 00
Paris Hill, Abel Simmons, 5; N. Tompkins, 5; M. Porter, 50 c.; J. Sewell, 50c.; H. M'Neil, 3: J. Munson, 1; Josiah Smith, 1; Mary J. Smith, 25c.; Mrs. C. Smith, 25c.; T. Killburn, 1; J. Head, 1; Mrs. Munson, 25 c.; Olive Hamlin, 50 c.; Mrs. Ormsby, 25 c.; Mr. Hopkins, 1: C. Simmons, 1: Rev. Dr. Weeks, 2: Sundry persons, 5 63, 29 13
Richfield Springs, Aux. Soc. 31 25
Rome, J. W. Bloomfield, 37 50
Russia, 1st Presb. Soc. 44 25
St. Lawrence Co. D. M. S. per Rev. O. P. Hoyt, 84 00
Saquoit Village, Th. coll. 8 10
Sherburne, N. Y. 1st Presb. Soc. per Rev. Mr. Sprague, 10 00
Smithfield, Presb. Soc. 9 00
Utica, M. Baggs, 25: T. G. Perkins, 10: E. B. Shearman, 5: Thomas Rockwell, 10: J. E. Warner, 5: A. Hitchcock, 5: N. Davis, 10: P. Thurbur, 5: L. Snow, 1: J. Dana, 6: A. Seymour, 15: O. Manchester, 10: S. Storrs, 5: Augustus White, 3: A. Cooper, 15, 130 00
Do. 1st Presb. ch. Fem. Asso. (three payments) 40 31
Do. Welch Cong. 26 87
Vernon, Presb. Soc. Th. coll. per Rev. A. Garrison, 8 50
Verona, 2d Soc. 22 50
Wampsville ch. 7 56
Westmoreland, 1st Cong. Soc. per Rev. A. Crane, (two payments) 96 62½
Whitesborough, subscriptions, 67 00
Rev. A. L. Chapin, 2 00
E. Page, 5 00
Deacon Samuel Ward, Life Member, 30 00

$983 57

ADDRESS

OF THE

PENNSYLVANIA

STATE

TEMPERANCE SOCIETY,

TO THE

INHABITANTS OF THE COMMONWEALTH.

Fellow Citizens,

The Association which bears your name was organized in the year 1827, for the purpose of discouraging the use of ardent spirit. To that object, and to that object solely, our efforts have been directed; with what success the numerous Temperance Associations throughout the state, the houses of entertainment that have abandoned its use, and the storekeepers that have relinquished its baleful traffic, can best answer. These results, so auspicious to your future welfare, demand the acknowledgment of gratitude to Him who has called you to temperance and to virtue; that in his mercy a way has been provided for deliverance from the thraldom of a vice, which threatened to desolate and mar the fairest portions of his heritage. They call upon you to supplicate his continued blessing upon every righteous effort to do away the use of ardent spirit, until intemperance, with all its kindred vices, shall be banished from the land, and the voice of revelry and riot no more be heard within your borders.

In the further prosecution of our labours we ask your aid. Our warfare is one of entire extermination, not against any of our fellow men, however blind or however degraded, yet still alike children of one common inheritance, and heirs of the same promises. We seek not to hurl anathemas upon each one whom we may deem an enemy to his country, to his fellow men, yes, more than all, his own worst enemy, the enemy of

his household and of his God—whether he be the manufacturer of ardent spirit, the farmer who supplies the materials, the vender who deals out the seed of every vice, he who is miscalled the moderate drinker, or the more unhappy victim of their combined cupidity and example, the drunkard. These all have our deep commiseration, and it is for these we would enlist your sympathies, to rescue from the downward path of inevitable woe that large body of our fellow citizens still under the influence and dominion of this destructive article. Our warfare is against ardent spirit, and we openly proclaim it in every circumstance and under every name, an enemy of the state; in no case the friend or servant of the people; under no circumstances whatever needful for their comfort, their convenience, or the promotion of their interest; but the never-failing destroyer of the hopes and happiness of its votaries, and an incalculable tax upon the property and the sympathies of every sober and industrious citizen, and ought therefore to be entirely banished from this commonwealth.

To aid us in the accomplishment of this object, we call upon you, who are the payers of this tax, whose backs are now groaning with the burden, the sober, intelligent citizen, the farmer, the bone and sinew of this great state, the industrious mechanic, the manufacturer, the framer of our laws, the teacher of our religion, the instructor of our youth, the parent and the Christian, and most of all we invoke the aid of woman, the greatest of all sufferers. We have told you the ground of our warfare; we seek to banish ardent spirit from this commonwealth, because of its consequences. What those consequences are, you all know; drunkenness requires no definition in Pennsylvania; we will therefore exhibit to you no special case; they are constantly before you in every department of society, and in every form of aggravated suffering. These doubtless awaken your sympathy and obtain your aid; but whilst all know and feel in their own sphere, that intemperance is a vice, few contemplate its magnitude, and most are yet in ignorance of the aggregate amount of evil they are sustaining.

We now address you as members of a community, of which

none is so humble as to escape his portion of responsibility; and it is of the magnitude of that responsibility we now speak. Cast your eyes over the rich and fertile garden in which it has pleased a beneficent Providence to place your lot; you behold your state teeming with unsurpassed luxuriance, with all that can administer to earthly happiness, and fill the heart with gratitude and praise. But when you seek for the appropriation of these blessings, you find that much is only ripening for man's destruction. You see in every section of your state, the STILL set open to receive her fruits, and sending forth in many thousand streams, the deleterious product of its distillation; the choicest gifts of a beneficent Creator converted into poison.

Go to the spacious warehouses of your metropolis, and you will find them groaning under the burden of your great staple manufacture, with perhaps as much more, the product of importation. And when you ask, for what is all this? we tell you, to be drunk by the people of Pennsylvania; and by whom to be paid for? we answer, by the sober and the industrious, by those who do not drink it; and that is not all; but, having paid for the liquor, and borne its miserable consumer through a course of vice and dissipation to the grave, they have his injured wife and helpless children to provide for. And what is the cost of all this?

Judge Cranch estimates the cost of ardent spirit to the people of the United States at $94,425,000, annually. Now, allowing the people of Pennsylvania, who manufacture a much larger quantity than any other state in the Union, to drink only their average of the whole quantity, then we have, as their proportion of the expenditure, the sum of $11,108,000, a sum which, if annually put out at interest, would every twenty years buy up all the land, houses and merchandize in the state.

And who, you again ask, pays all this eleven millions annually? does the drunkard pay it? no; his miserable hovel, his tattered garments, his ragged and famished children, all answer, no; the guardians of the poor in his neighbourhood will tell you, no; by whom then is it borne?—We answer, by the whole community; no man is exempt from his portion, however secure he may think himself; none so high as to be above

its grasp, none so low as to escape its insatiable demand. No coffer in the state but yields its tribute; no investment that does not pay its annual tax. The drunkard must and will be supported so long as we continue to furnish him with the means of destroying his ability to support himself. And this immense expenditure is annually levied upon us, either in the shape of a tax for the erection of penitentiaries and almhouses, the costs of criminal prosecution, the enhanced price of every article of consumption, or the calls of private charity. Still we pay it, and we shall still continue to pay it, while ardent spirit shall be allowed an existence in the community.

But if eleven millions annually is the whole cost of ardent spirit to Pennsylvania, will that sum repair its annual devastation? No! The meanest sixpence in the drunkard's pocket grows large in a comparison with the eleven millions, when that sum is contrasted with the moral desolation it occasions. Go to your almshouse, and ask its miserable tenants what sum would purchase back their days of happiness, what elevate them to that point of confidence they once enjoyed in bosoms now made wretched as their own. Ask the heir, whether the restoration of his patrimonial estate would bring with it the days of innocence. Go to your prison, and ask the murderer what sum would wash him from the stain of human blood, or to your penitentiary, and listen to the tenant of the solitary cell, shut out from every thing but the gnawings of remorse, and hear him curse the fatal bowl,—then name its price.

Go to your hospital, the high court and palace of the monster vice, there where he revels upon mind, that ray of light that constituted man the image of his Maker; there where he banquets upon talent, worth, the finest traits of intellect that have adorned society, there amidst the wild and frantic shriek of madness, and the mania's rage, there name the cost of ardent spirit to your state. Turn to the solitary widow, ask her to recount the long years of sadness and of sorrow that have been her lot, and ask what sum will mend the broken heart and heal the bruised spirit; ask her little band of orphan children what sum will make their father's memory blessed. Let imagination follow him to that final judgment to which

the record of eternal truth inevitably consigns the drunkard, there behold the many thousands annually doomed to drink unceasingly those bitter dregs the tempter has mingled in the cup of ardent spirits, there inquire the ransom of a single soul, —then calculate its annual cost.

Do you now ask us what is the remedy for so great an evil? We answer, there is but one, and that is plain and simple; total abstinence from ardent spirit; total abstinence. Touch not, taste not, handle not, is our motto. No middle course will ever prove successful, and all the arguments which appetite or avarice can offer for occasional indulgence, are but snares to lure the unwary to his ruin. Every drunkard was once termed a moderate drinker, and none can tell who from amongst the circle of his relatives or friends that now bears that sad misnomer, may be called, during the coming year, to fill the places of the thirty thousand in the drunkard's army, that are annually vacated to glut the vengeance of the grave. Then banish it at once and forever; no circumstance requires its use, no extremity demands its aid. In health man needs it not; in sickness it but inflames and aggravates his malady; in cold, in hunger, in peril and exposure, his weakness only falls a readier prey; in prosperity it will soon take all that he hath, and in poverty even that which he hath not. Then, we entreat you, abandon forever the use of ardent spirit.

A million of the inhabitants of this favoured land, are at this time practising upon the principle of total abstinence; and you have the daily record of their example, on the farm, in the factory, amid the burning heat of the foundry, or the chilling blast of winter, on the mountain's top, or on the stormy deep. Under every circumstance and in every variety of climate and location, men are pursuing the various avocations of business or of pleasure, with more pecuniary profit, increased comfort, and better health, without the use of ardent spirit, than they ever experienced before its abandonment.

We ask of you then no real sacrifice—the relinquishment of no pecuniary interest; we ask you to enlist under the banner of total abstinence, and then we ask your names and your influence to promote the welfare of your fellow men. We ask

you to associate with us in carrying on this enterprise of mercy, until the remotest section of your state shall feel your influence. There is no man, no woman, in Pennsylvania, from whom Providence has withheld that high responsibility, none who does not constantly use that influence, and it is exerted either for good or for evil. Every individual in the commonwealth who is not with us is against us; all who withhold their sanction from the principle of total abstinence are on the side of ardent spirit. By refusing to abandon it forever, they plead for its necessity, by refusing to pledge yourselves to total abstinence from what you even may abhor, your example strengthens thousands in their refusal to abandon what their appetite may crave. Without the pledge, they drink, they fall, and fall by your example and on your responsibility—Then wash your hands clear of a brother's blood, and sign the pledge; join with us in our allegiance to temperance and virtue, and give your names and all your influence to banish ardent spirit from the state.

Do you ask us, how you shall exert that influence, and what are the weapons of our warfare? We answer, the operation is simple, as it is certain of success. Our weapons are only those of light and love. We seek no legislative enactments to constrain men in obedience to their truest interest. We ask to shew them their condition, the evil by which they are surrounded, the magnitude of that evil, and its daily operation, to exhibit in all its deformity the sad effect of drinking ardent spirit, and the vast extent to which that habit has increased upon them, to bring to light the hidden scenes of darkness, and hold them up to public gaze and public reprehension.

Ours is no untried enterprise, experience has tested its utility in many of the towns and villages of your sister states, who are already reaping the rich reward that flows from the entire abandonment of ardent spirit. Those millions which we have shown you as its annual cost, are beginning to be saved to the community, and there are now towns washed from their former stains, their poverty, disease and crime, and and some almost exempted from taxation. Other nations have followed American example, and by the same principle of as-

sociation and the mutual pledge of total abstinence are experiencing the same blessings. And shall Pennsylvania, among the first enlisted in this enterprise, now falter and cast away the good which others are reaping by the practice of her precepts? While other states are in quick succession assembling in convention to declare their freedom from this monster vice which has so long enslaved them, will you forget that Pennsylvania first led the way? That in convention at her seat of government in 1831, where nearly every section of the state was represented, a system was agreed upon, which needs only your active and cordial co-operation to render effective and complete.

The institution which now addresses you was there acknowledged as the bond by which its auxiliaries, consisting of a society in each county, should be united. Those county societies to consist of delegates from all the local associations within its limits, thus presenting a complete chain of connexion between the parent association and all the friends of temperance, however few in number or however remotely situated. If there be but two or three within the limits of a village, engaged in any particular trade, or a factory, the members of any one profession, of any class in civil or religious life, free from the influence of ardent spirit, and who can feel for the woes and sufferings of their fellow men, or who can reason soundly in reference to their own pecuniary interest, let them associate together, adopt the pledge, unqualified by any reservation, become a temperance society, and appoint a delegate to represent them in the society of the county. Let it be his duty to report their number; from time to time report their increase, and every fact and circumstance connected with the advancement of the work, or what retards its progress. Let these delegates assemble monthly in public meeting at different places in the county, thus making an annual temperance meeting for twelve places, and throwing before the inhabitants of so many neighbourhoods, the light, the knowledge, and the blessings which the temperance reform hold out to them, soliciting at every meeting new members to the local association of the place, and forming one when none exists.

From one of these meetings let the County Society send annually to the State Society a report, exhibiting a history of their transactions during the year, the number of their auxiliaries, the members in each, the number of taverns that do not furnish ardent spirit, and the number of store-keepers that do not sell the poison, and, if practicable, appoint a delegate to attend the annual meeting of the State Society.

To fill up and render this plan productive of the good we promise, belongs to those, who have already and forever renounced the use of ardent spirit. Then look not back, nor pause for want of numbers, associate at once, begin the work and numbers will be added unto you. Think not our pledge was made for the intemperate, it is not so; it was framed to separate the virtuous from the vile, to array the lover of his country and his race against the self-destroyer, and the destroyer of his fellow men. Then make your cause all that its name implies, and you will see the poor inebriate forsake his cups, for no drunkard can long exist in an atmosphere of total abstinence. Seek out the temperate, the virtuous, the good, enlist them in your enterprise, it is a work that calls for steady nerves, clear heads and constant hearts. Join together in one solid union all the worth, the excellence and virtue of your great state. Make your cause as pure, as holy, and as free from every stain of earth, as woman's name can make it: yes, let the wife, the mother and the sister, bring to your ranks all that forbearance, hope and confidence, that can alone sustain the mingled suffering so oft her lot to bear. Bind all together by the triple cord of faith and hope and charity, and you exert a power that all your adversaries shall not be able to gainsay nor resist.

APPENDIX.

IN HEALTH MAN NEEDS IT NOT.

All the world lived without ardent spirits, and all the business of the world was conducted without it, for more than 5000 years. It was not used, as a drink, in Great Britain, till within less than three hundred years; nor was it common in this country till within less than one hundred years. Of course, it is not *needful.*

The New Zealanders, who are represented as in general a tall race of men, strong, active, and almost uniformly well-shaped, never drink any thing hot or warm. "Indeed their only beverage appears to be water; and their strong aversion to wine and spirits is noticed by almost all who have described their manners."

Says an eminent physician, Reuben D. Mussey, President of the New Hampshire Medical Society, and Professor of Anatomy and Surgery in Dartmouth College, "What is the secret of this witchery, which strong drink exerts over the whole man? I will try to tell you. After being received into the stomach, it is sucked up by absorbent vessels, is carried into the blood, and circulates through the alimentary organs, through the lungs, muscles and brain; and, doubtless, through every organ of the body. Not a blood-vessel, however minute, not a thread of nerve in the whole animal machine, escapes its influence. And what is the nature of that influence? It disturbs the functions of life." "On every organ they touch," says another eminent physician, Ebenezer Alden, M. D. of Massachusetts, "ardent spirits operate as a *poison.* No where in the human body are they allowed even a lodgment, until the vital powers are so far prostrated that they cannot be removed. They are hurried on from one organ to another, marking their course with irregularity of action and disturbance of function; until at last, as a common enemy, they are taken up by the emunctories, the scavengers of the system, and unceremoniously excluded. When, through decay of organic vigour, this process ceases, the work of destruction is drawing to a close; and the last glimmerings of life are soon extinguished. To a man in health, there is no such thing as a *temperate* use of spirits. In any quantity, they are an enemy to the human constitution. Their influence upon the physical organs is unfavourable to health and life. They produce weakness, not strength; sickness, not health; death, and not life."

And says the physician before referred to, "Does a healthy labouring man need alcohol? No more than he needs arsenic, corrosive sublimate, or opium. The experiment has been made a thousand times; and the result is well known, namely, that more labour can be accomplished in a month, or a year, under the influence of simple, nourishing food and unstimulating drinks, than through the aid of alcohol."

Sir Astley Cooper, of England, states, that spirits and poisons are synonymous terms. And Dr. Daniel Drake, of Ohio, speaks of them as a *deadly* poison, and mentions a number of cases, in which the use of them had proved mortal. In view of which he says, "Ardent spirits are a great quickener and disturber of the animal system; a warm and irritating *poison;* in moderate doses imparting an unnatural excitement; in excessive draughts suddenly extinguishing life; thus resembling, in their effects, a number of deleterious vegetable substances, such as stramonium, hemlock, the prussic acid, and opium, which we label as *poisons.*"

And Dr. Samuel Emlen, late Secretary of the College of Physicians and Surgeons of Philadelphia, remarks, "We should not admit of the popular reasoning as applicable here, that the abuse of a thing is no argument against its use. All use of ardent spirits, (*i. e.* as a drink) is an abuse. They are mischievous under all circumstances."

A gentleman of great respectability from the south, states, that those who fall victims in southern climes are almost invariably those who indulge in the free use of ardent spirit. Dr. Mosely, after long residence in the West Indies, declares, "That persons who drink nothing but cold water, or make it their principal drink, are but little affected by tropical climates; that they undergo the greatest fatigue without inconvenience, and are not so subject as others to dangerous diseases."

And Dr. Bell, "That rum, when used even moderately, always diminishes the strength, and renders men more susceptible of disease; and that we might as well throw oil into a house, the roof of which was on fire, in order to prevent the flames from extending to the inside, as to pour ardent spirits into the stomach to lessen the effect of a hot sun upon the skin." Of 77 persons found dead in different regions of country, 67, according to the coronors' inquests, were occasioned by strong drink. Nine-tenths of those who die suddenly after the drinking of cold water are those who have been addicted to the free use of ardent spirit. That draught of cold water, or that exposure to the sun, which a man who uses no ardent spirit will bear without inconvenience and without danger, will often kill the man who uses it.

In the City of Albany an exact record was kept of the sex, age, character and habits of 336 individuals of both sexes, who died with the Cholera within the period mentioned. The following is an abstract of said record, *viz:* intemperate 140, free-drinkers, 55, moderate drinkers, mostly habitual, 131, strictly temperate, 5, members of Temperance Societies, 2, idiot, 1, unknown, 2. Total, 336.

One of the five temperate persons that died was attacked immediately after "eating two pine-apples;" another, "nearly recovered and relapsed after getting wet;" "the supposed cause of attack" of another was "eating *stale* and soured preserves on the day she was seized;" another neglected the premonitory symptoms.

The report was sanctioned by the Medical Staff of Albany, and its publication and circulation recommended by them.

It is also a well-attested fact, that only two members of Temperance Societies died in Montreal, where there were about 1000 deaths by the Cholera.

Monsieur Huber says, that "in Tiflis, (a town in Russia,) containing 20,000 inhabitants, every drunkard has fallen—not one remains."

"The cause is not gained until rum and brandy are as little used as opium," says Professor Ware, "and sold in the same way, for the same purposes, and in the same places. There is no stopping short of this. Our principles look forward to this result. The work is incomplete, society is insecure, until it is reached."

A man purchased a jug of whiskey, with which he became intoxicated—was attacked with the Cholera, and before day light next morning, was in his grave. His wife was so much intoxicated when he was seized, that she could render him no assistance; and when informed of her husband's death, she staggered into the room, seized a bowl of liquor with which the dead body had been bathed, drank off the contents, and was soon a corpse.

Thomas Jefferson, after long and painful experience in the discharge of his arduous duties, as Chief Magistrate of the nation, said with great emphasis, "The habit of using ardent spirit, by men in public office, has occasioned more injury to the public service, and more trouble to me, than any other circumstance which has occurred in the internal concerns of the country, during my administration. And were I to commence my administration again, with the knowledge which from experience I have acquired, the first question which I would ask, with regard to every candidate for public office, should be, *Is he addicted to the use of ardent spirit?*

Seven hundred vessels sail from the United States without ardent spirit. The following is one, of many instances, which are now happily becoming more frequent than heretofore. The brig Globe has, within a short time, returned to this port, (Philadelphia,) from a voyage to the Pacific Ocean. She had on board a crew of ten persons, and was absent nearly eighteen months: she has been, during the voyage, in almost all the climates of the world; had not one person sick on board, and brought the crew all back orderly and obedient. All these advantages are, by Captain Moore, attributed, in a great measure, to the absence of spirituous liquors. There was not one drop used in all that time; indeed, there was none on board the vessel.

Within the last four years, there have been built and launched at Kensington, (the upper suburb of Philadelphia,) 5345 tons of shipping besides hauling up and launching three of our largest steam-boats, without the use of ardent spirit. For the above work, there were employed, on an average, 130 men per day through

the year. The usual allowance of liquor in former times, was about one gallon per ton, and it cost one dollar (Jamaica spirits;) thus saving, in the single item of ardent spirits, $5345, to say nothing of the gain at the homes of the several workmen, in their amended habits, orderly deportment, and the increased comfort of their wives and children. Fewer accidents have occurred during this period of four years, than at any former period of the same duration. Less time was lost by the ship-carpenters and joiners, and expedition of course better insured by the builders and contractors.

We have heard an intelligent brickmaker, of this city, (Philadelphia,) say, that he had observed that those men in his yards who drank nothing but water, "could work round and round," to use his expression, those who drank ardent spirit.

GO TO YOUR ALMS-HOUSE.

The following letter is from the superintendant of the alms-house in Philadelphia.

In reply to your inquiries as to the number of cases of pauperism admitted into this house for a year, I have to state, that in 1830, there were admitted:—Men, 2247; women, 1761; children, 503—Total, 4518.

Most of the children are thrown upon the public for support, by the intemperance of their parents and others, who have had the nominal care of them.

Your next inquiry will be answered by the following letter from two of the Physicians of the House:

'From the observations we have made during our residence in the Philadelphia Alms House, we have no hesitation in believing that at least three-fourths of the individuals admitted into the institution, have become its inmates from their habits of intemperance.

'We believe that four-fifths of the deaths occurring in the Alms House Infirmary, are induced by diseases, which have either been originally produced, or very seriously aggravated, by the previous intemperate habits of the patients.'

Of 334 paupers in Washington county, New York, 200 were made such by ardent spirit. Of 253 in the county of Oneida, 246 were made paupers in the same way. Of 50 in Cumberland county, Pennsylvania, 48 were made paupers by intemperance; and of 1134 in Baltimore county, Maryland, 1059 were made paupers in the same way. And of 1960 paupers in different almshouses of our country, 1790, according to the testimony of the overseers of the poor, were made paupers by spirituous liquor.

Of 3000 persons admitted to the workhouse in Salem, Mass., the superintendant states, that in his opinion 2900 were brought there directly or indirectly by intemperance.

From a town in New England we have the following:—"Notwithstanding all these indications of a decrease in the consumption of spirit, our distilleries have been actively employed, and the amount of N. E. Rum manufactured in this city alone, within the last year, probably exceeds 500,000 gals. which cost the consumers of it, including those who buy by the single glass, at least $300,000!! What a drain is this upon the hard earnings of our farmers, mechanics and labourers! It is by them that the whole of it, or nearly all of it is consumed. Can we wonder that so many farms are mortgaged to country traders—so many families turned out upon the charities of the world—when we ascertain, that for the spirit manufactured in this city alone, by an estimate I think considerably within the actual amount—the labouring part of the community pay $300,000?

"The average number of persons in our Alms House, and House of Correction, is about 112, who are supported at an expense of $40 each per annum—of these, at least three-fourths or 84 persons, are unable to support themselves, solely in consequence of their intemperate habits. This city, therefore, incurs an expense of $3360 to support persons whose habits of intemperance disable them from providing for themselves."

"It is stated on good authority, that out of 992 adults received into the almshouse in the city of Baltimore, the last year, 944 were ascertained to be habitual drunkards."

Seven-eights of the commitments to the workhouse in Hartford, Connecticut, have been for intemperance.

It has been estimated that there are 100,000 paupers in the United States, made so by intemperance.

GO TO YOUR PRISONS.

The following is an Extract from a Letter, written by one of the Keepers of the Prison in Philadelphia.

"My official station makes it necessary at times to examine into the history of the lives of those who are brought under my notice, and it is my practice to put questions touching their nurture, education, and habits. In a vast majority of cases, the use of intoxicating liquors has been, either in themselves, their parents or guardians, the primary cause of their moral degradation. The very frequent answer to the question, of what induced the commission of the immediate crime for which they were suffering, is, "*I was in liquor, Sir, in bad company, and knew not what I was about.*"

"There are some individuals in our establishment, who have been frequent sufferers by the law, and yet who show themselves possessed of innate honesty, which almost renders their criminality a paradox. Two strong cases of this kind are more immediately in my mind's eye. They were never known to be guilty of a crime while sober. One has been quoted in a pamphlet on prisons, and has been held up as an *example and a dread* to evil-doers, as having had the misfortune to have eaten *twenty Christmas dinners in Walnut street prison.* This is true; and yet all the offences of this man were committed under the excitement of ebriety. His sentences were generally short, but his propensity for liquor always procured him a re-conviction within the year; and he thus was enabled to eat his twenty Christmas dinners within the walls of this prison. While in confinement, he frequently held posts of trust and responsibility, affording means of procuring him small gratifications, could he have been induced to connive at the villany of others. He was never known to betray his trust, or to break his word. His fidelity was proverbial."

The Hon. Joel Miller, Warden of the Maine State Prison, writes that "from a careful examination, I find that something more than three-fourths of all the convicts in the Maine State Prison, were led to the commission of the crimes for which they are now suffering imprisonment, by *intemperance.* In most cases the commission of the crimes may be traced directly to intemperance; in other instances more remotely. Of the convicts it is difficult to get such information as may be relied on, but I have no doubt in many instances if not in most, the parents of the convicts are or have been in the habit of intemperance." It appears by the report of the Warden made in January 1832, that there were 95 convicts in the Maine State Prison, on the 30th Nov. 1831. If we suppose that there is double that number of convicts for minor offences, annually, in the State, amounting in the whole to 300—the whole number in the United States, at the same rate, would be about 10,000, and 7500 of them intemperate. A recent estimate makes the whole number of criminals confined in the State prisons, jails, &c. 20,000, and nine-tenths of them intemperate.

In the city of Boston, for six years, there were upon an average, 247 commitments annually to a single prison, for drunkenness; and 95 drunkards were committed to the penitentiary, in a single month. Of 653, who were in one year committed to the House of Corection in Boston, 453 were drunkards.

Of thirty-nine prisoners in the jail of Litchfield county, Connecticut, thirty-five were intemperate men. In the jail at Ogdensburg, New York, seven eighths of the criminals were addicted to strong drink; of 647 in the state prison at Auburn, New York, 467 were intemperate; and 346 were under the influence of ardent spirit at the time the crimes, for which they were imprisoned, were committed; and of 130 in the state prison of Connecticut, more than ninety were of the same class. And a similar proportion may be found in other prisons.

The warden of the prison in Baltimore states that 2322 criminals were the same year committed to that prison; and that 424 of them were intoxicated, when they were brought there; and that in his opinion, eight tenths of the whole were intemperate men.

The connection, as of cause and effect, between indulgence in intoxicating drinks and the commission of crime, is admitted by the almost unanimous testimony of judges, members of the bar, and peace officers. The great Judge Hale says—"The places of judicature which I have long held in this kingdom, have

given me an opportunity to observe the original cause of most of the enormities that have been committed for near twenty years, and, by a due observation, I have found, that if the murders and manslaughters, the burglaries and robberies, and riots and tumults; the adulteries, fornications, rapes, and other great enormities that have happened in that time, were divided into five parts, four of them have been the issues and product of excessive drinking, of tavern and ale-house meetings."

The under-sheriff of London and Middlesex, examined in the House of Commons on the police of the metropolis, thus remarks:—'I would make some observations upon an evil, which, I am decidedly of opinion, lies at the root of all other evils in this city, and elsewhere; I mean the evil of drinking, but especially of drinking spirits. I have been long in the habit of hearing criminals refer all their misery to this source, so that I now cease to ask them the cause of their ruin.'

It has been stated that 109 murders were committed in the United States in 1831, nearly all by persons in a state of intoxication. And Hugh Maxwell, Esq., of New York, states, that of twenty-two cases of murder which it had been his duty to examine, all had been committed in consequence of intemperance. And of more than two hundred murders committed in the United States in a year, you can find scarcely any not connected with drinking, or not committed by men who freely use ardent spirit.

GO TO YOUR HOSPITALS.

The use of ardent spirit impairs, and in many cases destroys reason. Of 781 maniacs in different insane hospitals, 392, according to the testimony of their own friends, were rendered maniacs by strong drink; and the physicians give it as their opinion, that this was also the case with many others.

The following estimate is from the state of Maine. In 94 towns, population 119,707, there are 28 persons who have become insane in consequence of intemperance—the "*wrecker of reason*"—and 125 from other causes. By the same ratio of population, there are 93 insane by intemperance, and 427 from other causes, in the State; and in the United States more than 3,000 by intemperance. But if we estimate the numbers according to the proportion of the intemperate—there being 28 insane to every 3888 of the intemperate—the 10,000 intemperate in the State will give 73, and in the United States more than 2400 who are insane from intemperance.

In a population of 139,240, there have been 69 cases of *Delirium Tremens.* The number in proportion to population will give 198 cases; and in proportion to the intemperate, 181 in this State, and more than 5900 in the United States.

In 115 towns, containing about one third of the population of the State, there are 413 widows whose husbands have died by reason of intemperance. At the same rate, there are in the State about 1200 widows, and probably from 2500 to 3000 orphans from same cause—many of whom are, probably, bound out to service, or to trades, and some supported by public or private charity.

In 109 towns, containing about one-third of the population of the State, there are 109 cases of separation of husbands and wives, occasioned by intemperance—the "*destroyer of peace.*" At the same ratio there is about 300 cases of separation of husbands and wives in the State; and probably, from 800 to 1000 children left to the care and support of mothers, or bound out to service, or supported by public or private charity.

Dreadful effects of Intemperance.—A man, the father of a large family, was placed yesterday evening, in the Pennsylvania Hospital, in a desperate state of mania a potu, with his throat widely gashed, and his garments deluged with blood. He had indulged in his usual habits of drink on Saturday; and on Sunday, while lying on the bed, with his wife and children about the room, procured a razor, near at hand, and attempted in despite of all the preventive efforts of his relations, to take his own life. He had almost succeeded in his design, when the screams of the family brought some person to their assistance. The scene presented at this juncture was beyond description. The blood had stained the bed, and those who had attempted to stay the suicidal purpose of the madman; the wife was in a state

of terror and exhaustion, and the whole household convulsed with anguish and alarm. The man was immediately removed to the Hospital, where every attention required by his dreadful situation was imparted to him. We learn, however, that very faint hopes are entertained of his recovery.—*Philadelphia Gazette.*

The following is from one of the resident Physicians of the Pennsylvania Hospital.—'From what observations I have made, during my residence in the institution, I have no hesitation in saying:

'1st. That a large portion of the recent accidents (*about three hundred per annum*) received into the hospital, have either been the direct result of a state of intoxication, or were in their subsequent effects greatly aggravated by intemperate habits; so much so, that fatal consequences frequently followed, where amongst temperate persons, no danger whatever would have been apprehended.

'2d. That of the other patients in the house, excluding the cases of ordinary insanity, there are many whose complaints have either been entirely owing to the improper use of ardent spirits, as in the cases of "madness from drunkenness," of which there were about fifty during the past year, or in whom this cause has greatly aggravated, and perhaps rendered incurable, diseases which might otherwise have been readily overcome.'

MANY OF THE TOWNS AND VILLAGES OF YOUR SISTER STATES.

From "the third Annual Report of the New Hampshire Temperance Society," a most valuable document, we select the following, as proving the position assumed.

In 51 towns, containing a population of 45,969, there is no retailer of ardent spirit.

In 40 towns, with a population of 33,631, there is no tavern. In 24 of which, population 16,332, there is no retailer.

In one town a society oganized in 1822, upon the principle of *total abstinence*, and re-organized in 1828. There is now no licensed retailer, the town having voted against it *unanimously.*

In another town "all the taverns and one retailer have abandoned the sale of ardent spirit. Very little opposition, and that from the lowest class in point of moral worth."

In another, "the use of ardent spirit has decreased in a degree that has surprised the most sanguine. In 1827, 30 hhds. were sold; and we can safely say that 4 hhds. is to the extent of what has been sold the past year, (1831-2.) No person in town is now, (Oct. 7th, 1832,) licensed to retail or sell ardent spirits in any quantity. Three traders have voluntarily abandoned the sale of it—one never has sold—and the only tavern in town has lately ceased to sell for want of *license.*"

"Perhaps," remarks the secretary, "no town in the State is so generally temperate as Orrington. There are no licenses called for, and no merchant in town sells ardent spirits."

"Somerset report states, 'that the sight of a drunken man in our streets has become a rare spectacle. Although we have three stores in town, yet neither keep distilled spirits constantly on hand, and there is so little call for it, that the merchants do not seem to consider it a necessary part of their assortment. I think I may venture to predict that if we are true to ourselves and the cause which we have espoused, in three years from this time, one barrel of distilled spirits per annum, will satisfy the calls of all the respectable proportion of this community."

"From one third to one half of our buildings are framed and raised without ardent spirit—by far the larger number of our vessels are built without any spirits being furnished by the owners, and are sailed almost wholly without its use. I have not seen spirits offered to visitors for two years, and the practice is entirely done away, according to my knowledge and belief, among all of the respectable part of the community."

THERE ARE TOWNS WASHED FROM THEIR FORMER STAINS.

Twelve towns in the county of Hampshire, Mass., have not a single dram shop in all their borders.

ONE TOWN PURIFIED.—The Connecticut Observer says, in the year 1828, there were within the limits of the town of Lyme, no less than twenty-two licensed retailers of intoxicating liquors, all of whom sold what they could, and manufactured drunkards according to law.

In that year the temperance reformation commenced among us. And the number of these licensed drunkard makers have been gradually falling off ever since. From one January to another, when the licensing Board have met, the change in public sentiment respecting the rum traffic, has been very apparent. A year ago, but two applications were made to our board: and on Monday last, when the board met again no applicant appeared to claim the usual licence: so that now it is our happiness to state, that in a portion of our county 12 miles by 8—constituting the largest town in this State—there is not a single grog shop.

Such a result is of course most cheering to the friends of temperance and sobriety. Especially as it has been with us, occasioned, not by any accidental or temporary circumstances, but by *a progressive and radical alteration of public feeling and sentiment.* And as the opinion is fast gaining ground, that the traffic in spirits is '*immoral and sinful*,' we feel confident that there will never be another application made to a town council in Lyme, for a license to sell the drink of the drunkard.

At the annual meeting of the Stockholders of the Connecticut River Steam Boat Company, and of the Hartford Steam Boat Company, it was

Resolved, That in the opinion of this meeting, it is inexpedient to keep, or to allow to be kept, any ardent spirits on board the boat belonging to this company.

AND SOME ALMOST EXEMPTED FROM TAXATION.

The population of ——, N. H. at the last census was less than 1200. *Three rum stores and two rum taverns* in town, together with the more private traffic of individuals, were loading the community with an annual tax of *nine thousand dollars*, to pay for intoxicating liquors, besides the incalculable evils of drinking the poison. Their temperance reform commenced about 1827. First annual Report of their society exhibited a diminution of this tax to the amount of $6,000; the second reduced it $2,500, leaving only $500 as the expense of spirits sold in the town.

At this time, they have three stores and one tavern, free from this strong drink, and not a licensed house in town. It is estimated, that the cost of ardent spirits, as at present used by the town, does not exceed the rate of $100 by the year. It is believed that nine-tenths of the population drink no ardent spirits.

Say the Committee of the New York State Society, "Since the farmers have begun to open their eyes to the evils growing out of the turning of the staff of life into a substance to destroy it, and have made use of their coarse grains for bread stuffs, or to feed their cattle, they have steadily advanced in price." And they calculate that the change produced by the Temperance Reformation, now saves the State of New York several million dollars a year.

NO DRUNKARD CAN LONG EXIST IN AN ATMOSPHERE OF TOTAL ABSTINENCE.

It is estimated that upwards of 5000 drunkards have been reclaimed in the United States.

The New York Society, says, it is evident, from the reports, that a great many drunkards have been reclaimed, in this state, under the temperance reformation. And, but for this reformation, how many are there amongst us who were on the highway to ruin, and are now sober, that ere this time would have yielded themselves up to the awful vice, which so well nigh stamps its victims with incurableness and despair! It was not one of the objects of the temperance reformation to reclaim the drunkard. In the times when the drinking of spirits was universal, his reclamation was next to impossible: for then he could turn no way, go no where, but he was met with the irresistible solicitations to his master appetite. But now we find that, in the atmosphere of total abstinence, even the drunkard can recover himself, and live again.

This fact is very fully exemplified in the present condition of Peterboro, N. Y. as exhibited in a letter from Gerritt Smith, Esq. to Edward C. Delavan, of Albany, He says :—" When I returned, fourteen years ago, to reside in this village, more than every other man in it was a drunkard; and, at that time, it contained some sixty or seventy families. This unusually large proportion of drunkards was doubtless owing, in a great measure, to its extensive manufacture of window glass. For firemen, as you are aware, formerly felt it to be necessary to drink up a large part of their wages; and thence the fact, that half the blacksmiths in our country, ten years ago, were drunkards. Two-thirds of all the men, who were buried in our village cemetery from the year 1820 until the beginning of the Temperance Reformation (I speak from personal knowledge) were drunkards. The vice of intemperance had impoverished the village. The sober could not make headway in the midst of such waste of time and property. There were half a dozen places in the village where rum was sold. There was a distillery in it, owned by a prominent member of the Presbyterian church, and which, until the dawn of the reformation, myself and others were blind and wicked enough to stock with grain. There were six other distilleries within the limits of the town, in which the village is situated. But the scene is greatly changed. The fires of the seven distilleries have all gone out—and no place is more remarkable than Peterboro' for the quiet stilness of its sabbath."—He then gives accounts of the Reformation of 38 drunkards of which the following is a specimen.

No. 38. Upwards of 50 years of age: had long been a drunkard: became pious two or three years since, and joined the church. Last winter some of his rum drinking neighbours got him to drink, until he was intoxicated. When he became sober, he was very penitent, and hastened to join the temperance society. Previously, he felt too strong to need the help of a connection with it. I can now confidently say of him, that he is a sober man, and a Christian.

The following case of reformation is from the report of the Maine Temperance Society.—This, if there were no other, would amply reward this society for all the exertions and sacrifices we have made.

An aged mechanic, now a member of this society, who, for nearly half a century, had spent a considerable part of his earnings in procuring for himself the 'liquid poison,' and who by frequent excesses had ruined and beggared himself, and destroyed the happiness of his respectable family; this man came forward, not yet two years ago, and joined the society. He has since wholly abstained from the use of spirit; and now let us see the transforming effect! With the same means he before possessed, he has well supported his family, and within the last year has built him a convenient and comfortable house, which has already cost him not less than $400, and for which he does not now owe over $50." This man is still doing well, and we think is completely reformed.

Another was a man of respectable employment, character and property, with an amiable and intelligent wife, and a number of lovely children. He became a drunkard, lost his property, and sunk to the lowest depths of inebriety and debasement. The family experienced all the heart-breaking evils common in such cases; and some that were very peculiar. For more than ten years, they struggled hard against an almost unheard of complication of trials, till the case appeared to be hopeless; when after many fruitless removes from place to place, and changes of many kinds, they removed about thirty miles into a neighbourhood, in which no individual sold ardent spirit, and no one drank it. And when this solitary drunkard looked around and saw not an individual, who would touch the drunkard's poison except himself, and all were far happier than he, he said, what thousands of drunkards under similar circumstances would say, " If other people can do without, I can." He had no idea of being singular, and sustaining all the odium of drunkard making, and drunkenness alone. He resolved to be like other people. And when our secretary saw him, he had taken nothing that intoxicates for three years; was a respectable man, and his family were in comfortable circumstances. "That," said a gentleman of his acquaintance, " is one of the trophies of the Temperance Reformation."

Joseph & Wm. Kite, Printers.

ADDRESSES.

DELIVERED AT THE

SUNDAY SCHOOL CELEBRATION

OF THE FIFTY-FOURTH

ANNIVERSARY OF AMERICAN INDEPENDENCE,

IN INDIANAPOLIS,

On Saturday, the 3d of July, 1830.

BY HON. B. F. MORRIS AND JAMES M. RAY, ESQ.

"Of all the dispositions and habits, which lead to political prosperity, Religion and Morality are indispensable supports."—WASHINGTON.

"Error may be tolerated, while truth is left free to combat it."—JEFFERSON.

INDIANAPOLIS, IND.

PRINTED BY DOUGLASS AND MAGUIRE.

1830.

PROCEEDINGS AT THE CELEBRATION.

On Saturday the 3d of July, 1830, the 54th Anniversary of American Independence was celebrated in Indianapolis, by the Managers, Teachers, and Scholars of the various Sabbath Schools in Marion county. The weather in the early part of the day being unfavourable, the company assembled in the Methodist Meeting House, which was filled to overflowing with the children and teachers of the Sunday Schools, and a large concourse of citizens, male and female. It was estimated that there were at least 1200 persons present. The exercises of the day were, Prayers by the Rev. Messrs. MORELAND and HITT; Reading the Declaration of Independence by SAMUEL MERRILL Esq.; and the following Addresses by B. F. MORRIS and JAMES M. RAY; interspersed with the singing of appropriate Hymns, and instrumental music by an excellent band of Musicians. After the several performances were through, refreshments were distributed to the whole company; and the weather having become favourable, a large procession was formed, under the conduct of Mr. JAMES BLAKE. The proceedings of the day were characterized by the utmost propriety of conduct, and harmony of feeling.

ADDRESS OF JUDGE MORRIS.

FELLOW-CITIZENS:

Fifty-four years ago, the American people by their representatives declared, that all men are created equal;—that their Creator has endowed them with an unalienable right to life, liberty and the pursuit of happiness;—that to secure the enjoyment of these rights, governments are instituted among men, deriving their just powers from the consent of those for whose benefit the civil compact is formed. To assert these principles in the face of legitimacy, when the whole civilized world acknowledged the divine rights of kings, and without arms and resources to redeem their solemn pledge of adherence and support, required no ordinary degree of firmness and intrepidity. The battles of Lexington and Bunker's Hill had been fought, and honors "thick and blushing" had been won, in defence of mere charter privileges and the common rights of subjects of the British Crown; while as yet Independence had not been proclaimed in the field or whispered in the council.

But on the Fourth of July 1776 our fathers assumed a new and more imposing position,—a more commanding elevation was occupied;—their watch-word was Liberty and Independence or Death. The character of the contest was changed, and the eyes of the world were fixed upon the struggle with an intensity of interest proportioned to the magnitude and importance of the question at issue. Heretofore the patriots had contended for an equal participation in the privileges of British subjects; they now fought for the rights of man—for the blessings of civil and religious liberty—for themselves and their posterity. The warrior whose breast had heaved with indignation at the deprivation of a subject's right, now glowed with fervour in the cause of freedom, and the falchion, which had leaped from its scabbard to repel an invading swarm of illegal tax-gatherers and mercenaries, was seized with a firmer grasp and flashed with fiercer indignation in defence of Liberty and Independence.

On this day the American patriot attained a proud elevation among his fellow-men. He dissolved all connexion with ancient and hereditary establishments; he spurned the claims of royalty and aristocracy; he declared himself capable of providing for his own security and happiness, and asserted his natural right to dictate the form, and direct and control the spirit, of the government in which he lived. It was indeed a proud day to the friends of humanity, and its annual return is with propriety consecrated as a national jubilee.

When aroused from our slumbers this morning, by the roaring of cannon in honour of the day that gave birth to a nation of freemen; our minds were instinctively hurried back to the days of the revolution, and in the reminiscence of its perils, its sufferings, its sacrifices and its triumphs; what varied emotions of sympathy, gratitude, pride and admiration were excited in our bosoms. To the American patriot and philanthropist, the retrospect is pleasing and glorious. Human nature is exhibited in its most amiable and imposing features, and virtue, integrity, patriotism, courage and inflexibility of purpose in a righteous cause, are exemplified in the lives and actions of the founders of the republic.

But the peculiar character of this day's celebration, naturally leads our minds from the pleasing retrospection of the past, to contemplate the present with gratitude, and to look with anxiety to the future. Here are assembled many hundred of the children and youths of our country, in all the joyousness of early life, evincing by their bearing that they, too, are conscious of the superior advantages they enjoy, and are already proud of the American name. Every parent's heart must swell with anxiety as to the future character of his child, and every patriot must feel an interest, deep and intense, as to the future destinies of his country, when he reflects, that the principles inculcated in youth must be developed in maturity of character, and that to these young hands must soon be entrusted the care of our civil institutions. Here, fellow-citizens, on the fair page of these infant minds, you may, as with prophetic pen, write the future history of your country, whether for weal or wo.

The events of the revolution have already become accessible only by reference to history. The actors in the scenes connected with the day we are celebrating have almost entirely passed from among us;—here and there a few only remain, still lingering like guardian spirits in watchful solicitude over the purchase of their toils, and as solemn mementos of the ever-varying changes of time, admonish us of the duty we owe to ourselves, our country, and to our posterity. Their lives and example must hereafter be delineated by the faithful biographer. Soon, very soon, and we shall hear their warning admonitions no more. A new race have already sprung up, and in the full enjoyment of the blessings of freedom, are actively engaged on the busy theatre of political life, who never tasted the bitter cup of oppression which their fathers drank, and never periled their "lives, their fortune, and their sacred honour," in the struggle that terminated in their political emancipation.

It is impossible that future generations shall feel so sensibly, or prize so highly, the blessings of freedom and independence, as those who saw, and felt, and acted, in its acquisition. Time, like distance, weakens the vividness of impressions; and he that reads, in ease and safety, the most circumstantial detail of the

battles of Bunker's Hill or the Cowpens, or the surrender of Burgoyne and Cornwallis, will not feel the thrilling glow that is imparted by the bare recital of those names to the veteran patriot, who in imagination is transported to the days of his youth and the scenes of his glory; and in fancy sees the bayonet's gleam, and hears the cannon's roar. That which to us is sentiment and principle, to them is feeling and enthusiasm.

Our fathers acted for posterity. It was for future generations they fearlessly launched their bark into the untried waves of a revolutionary struggle. The debt of gratitude is immense, and can only be repaid in kind. We are therefore doubly bound, by duty and gratitude, to transmit the rich inheritance unimpaired to posterity. And how is this to be effected? By extending far and wide the blessings of a virtuous education.

"Knowledge is power." By its wonder-working agency the Russian Serf, the Hindoo devotee, the sun-burnt Caffrarian, and the native Indian of our western wilds, may be tranformed into active, intelligent, highminded beings; capable of participating in, or directing and controlling the complicated transactions of political associations, and susceptible of all the intellectual enjoyments of social and refined life. It is education alone that can annihilate the Holy Alliance; break the worse than Egyptian bondage that now oppresses the millions of Asia; dissipate the errors and delusions of popery, and give form and stability to the infant republics in our southern hemisphere. In short it is the magic wand by which the bonds of the oppressed may be removed; bigotry and superstition dispelled; the proud regalia of aristocracy laid in the dust; the oppressors of the human race humbled and chastised, and man in every clime disenthralled and regenerated, placed upon that moral elevation for which he was designed by nature's God, and the whole earth rejoice in the possession of civil and religious liberty.

It is a truism, that "it is the invariable and natural character of power, whether delegated or assumed, to exceed its proper limits, and, if unrestrained, to divide the world into slaves and masters." Such will ever be its natural tendency while human nature is the same; and consequently, to maintain a government of equal laws, based upon equal rights and having for its only object the general good, will require a constant and vigilant warfare against the silent yet unremitting encroachments of lawless power. To sustain this contest with success on the part of the people, there must not only be intellectual but moral culture. The mind must be enlightened by the acquisition of useful knowledge, and what is of more importance, the manners must be formed and the moral sense improved by the inculcation of correct and virtuous principles. We must not only be taught to distinguish between truth and error, virtue and vice; but we must be instructed that it is our duty to adhere to the one and discard the other.

Much is said about the moral force of public opinion; but public opinion can possess no moral force unless it approves of that which is right, and condemns that which is wrong.

Among the many benevolent institutions of the day, that have for their object the amelioration of the condition of the human race, there is none so eminently deserving the attention and patronage of the friends of American liberty, as our Sunday Schools.

We cannot better delineate the nature and objects of this institution, or enforce its claims upon the public attention, than by briefly referring to its origin and progress. About the year 1781, it occurred to Robert Raiks, Esq. of Gloucester in England, that something ought to be done for those children, that were employed in the manufactories during the week, and were permitted on the Sabbath, to run into all manner of vice, and were growing up without the least intellectual or moral culture. By way of experiment, he employed a few female teachers, who taught schools during the week, to open their schools on the Sabbath and instruct all that he should be able to send in. The plan succeeded so well, and the effects so far exceeded the most sanguine expectations, that it was immediately adopted by the benevolent as the most efficient means of extending the benefits of education and religious instruction to those children whose parents were unable or unwilling to afford the ordinary means of education.

From this small beginning, the system was rapidly extended to all ranks and conditions of life, and at this time it is estimated that in the kingdom of Great Britain there are a million of persons connected with the Sunday Schools as teachers and scholars; more than two-thirds of whom are dissenters from the established church.

In our own country their progress has been no less gratifying. It is less than fifteen years since the system was first adopted, and it is computed that the teachers and scholars amount to at least 520,000. Two years ago the Maryland Union resolved to establish a Sabbath School in every town, village, and congregation in the state, where it was practicable. They have redeemed their pledge, and number 18,000 scholars. Thousands have been reclaimed from the paths of vice, and taught to read, that otherwise would have grown up nuisances to society, and probably have terminated their career in a penitentiary or under the gallows.

When the soil is prepared, and the seed is sown and begins to spring up, the most important part of the work is done, and but little culture will often produce an abundant harvest. Children may soon be taught to read in our Sunday Schools, and by perusing the books which are there placed within their reach, acquire a thirst and evince an aptitude for the acquisition of knowledge, which with moderate encouragement and ordinary

exertions, may be subsequently improved into respectable attainments in literature and science. And I have no doubt that hundreds and thousands will hereafter, from this source alone, attain the first rank of respectability and usefulness, that but for Sunday Schools would have grown up in ignorance, perhaps in vice.

Natural talent is confined to no rank or condition of life. With the means of education, the tenants of the humblest cabin in our western country are as likely to produce statesmen and philosophers, as the inhabitants of the proudest mansions, who have been born and reared in luxury and splendour; and are more likely to furnish honest and capable politicians devoted to the cause of universal liberty. The poor are the first and severest sufferers from the encroachments of despotism, and to their ranks we should look for the most able and vigilant defenders of the rights of the people.

When the origin of Sunday Schools is referred to, it is sometimes said that in the west we have no large manufacturing establishments, where children are compelled to work daily for their subsistence; and consequently Sunday Schools are unnecessary. This objection I will answer by stating a single fact. In one neighbourhood in this county, where considerable exertions were necessary to procure a weekly school of thirty scholars, a Sunday School was opened in the same place which numbered ninety. Here were two-thirds of the rising generation without the common means of instruction.

I have often said and believe, that taking together the whole mass of the adult population in this new country, they are more intelligent, better informed, and possess more enterprize and energy of character, than is to be found in any other portion of the United States. But the various circumstances attending the settlement of a new country, the difficulties to be encountered, and the privations that must be endured before the wilderness is subdued, impose almost insuperable obstacles in the way of educating their children, and render the establishment of Sunday Schools, wherever practicable, highly advantageous.

But it is said that the course of instruction is religious, and you learn the children to read the Bible. And is it possible that any republican in principle, either in this or any other quarter of the globe, will object to the Bible or its precepts as anti-republican? Turn over the sacred pages and shew me a solitary precept, or monitory example, that is not purely and genuinely republican. Look abroad over the earth, and do you not see that superstition and despotism are grinding into the dust those nations that are not irradiated by the light of christianity? And where do you find the people enjoying the greatest degree of civil liberty, but where this volume is most generally read, and its precepts most generally taught.

The same objections have been urged against the Bible So-

ciety, the Colonization Society, and the various Missionary Societies: all have been objected to as subversive of our republican institutions. Yes, strange as it may sound in the ears of posterity, the benevolent exertions that are now making to learn every individual in our widely-extended country to read;—to place the Bible without note or comment in their hands, that they may judge for themselves as to the way of eternal life;—to remove a foul blotch from our national escutcheon, by unloosing the fetters of slavery and restoring the African bondsman to the land of his fathers;—to restrain the use of ardent spirits, which has already fixed a stain upon our national character, and is yearly consigning its victims by thousands to an untimely grave, and its tens of thousands to penury, pauperism, and crime; and to carry the glorious light of gospel liberty where it is not, are treated as dangerous to our civil and religious liberties! If providence has cast my lot where I have enjoyed the advantages of education, and placed the inspired volume in my hand, is it anti-republican to aid my neighbour, my countryman, or my fellow-creature in procuring the enjoyment of the same privileges?

When the history of the present state of the world informs me, that the general diffusion of the pure doctrines of the Gospel, is invariably acoompanied by an improvement in the arts and sciences; an elevation of moral character; a refinement of manners, and above all an improvement in the civil and political condition of the people;—their persons and property rendered more secure, their rights better protected, justice more impartially administered, and the principles of civil liberty more generally recognized; I am totally unable to discover why the general diffusion of knowledge and the inculcation of morality and virtue, should be considered dangerous to the rights of man.

The theory of our government is established on the principle that the people are the only rightful source of power. It is public sentiment, as expressed at the polls, that gives character and direction to every department of the government. It is the minds and the manners of the people, that fixes our national character in the estimation of the world. Our laws defining and securing the rights of property, and for the punishment and prevention of crime, are but transcripts of public opinion, as expressed through the medium of the representatives of the people. If the poor do not receive equal protection with the rich,—if the peaceable and quiet citizens are liable to disturbance from the riotous and turbulent,—if our persons and property are not protected from insult and aggression,—if vice and immorality are suffered to show their unblushing front, and stalk unpunished through the land, where are we to look for the corrective? It is to the virtue, the intelligence, and the integrity of the people.

Our theory of government knows of no authority, no tribunal

or censorship that is "to purge the errors of the times," and guard the constitution and laws, and protect the rights and liberties of the people, but the people themselves. It is only by a vigilant and conscientious discharge of duty in the exercise of the elective franchise, that our republican institutions can be rendered permanent. When this fails, all is lost.

But some object that we are blending religious sectarianism and politics. Do not misunderstand or misrepresent me. When I speak of religion or religious instruction, I allude to the general doctrines of the Bible;—to those general principles professed and taught, as essential, by all protestant christians who take the Bible as their rule of faith and practice. Our efforts should be directed to learn every individual to read, to place the Bible in their hands, and then, as to sectarian principles, let each one "be fully persuaded in his own mind."

What I would wish to enforce is, that the general diffusion of the light of christianity, must precede, or at least go hand in hand with the general dissemination of all other useful knowledge, whether physical, political, or moral—that the people in whose hands all power is vested, and by whose will the operations of the government are controlled, must be intelligent and virtuous to enable them to guard their rights with prudence and foresight; and that moral and religious sentiments constitute the strength and shield of the Republic.

However fashionable it may be in the present day, to scout the idea of any affinity between the principles of morality and religion, and the science of political government; yet it is an undeniable truth, that religious sentiments and feelings are interwoven with the constitution of our nature, and that the purity of its principles determines not only the character of the people, but the form and spirit of the government.

Plutarch says that the great care of the ancient legislators of the republics of Greece and Rome, was to inspire men with a sense of the favour or displeasure of Heaven, and adds that "religion is the cement of civil union and the essential support of legislation."

The authors and signers of the Declaration of Independence derived our civil rights from the laws of God;—they solemnly appealed to the Supreme Ruler of the Universe for the rectitude of their intentions, and expressed a firm reliance upon the protection of Divine Providence in the defence of their rights. The Constitution of the United States requires the President and all Executive and Judicial officers of the federal and state governments, to take an oath for its support. And what is understood by a legal oath? It is an acknowledgement that there is a God of truth and justice, that man is a moral agent and accountable to him for his conduct; that one of the requirements of the divine law is, that we shall speak the truth, and that there

is a future state of rewards and punishments where all must answer for the actions of this life.

Go into our courts of justice and you will see that a constant reliance is placed upon the religious sentiments of the people, by appealing to their consciences, instead of applying the rack and the torture. Witnesses are required to testify under oath, and jurors are solemnly sworn to give true verdicts according to the evidence. Do we not see in every part of our government, and in our social and commercial intercourse, a reliance upon moral and religious principles? What hold have you upon the integrity of the man who has no moral principles, no religious belief. Oaths cannot bind him, because their violation carries no terrors to his conscience: principle will not bind him, because he can see no reason why virtue should be preferred to vice, except as it may affect his immediate personal interest.

When the patriots of the revolution made their solemn appeal to Heaven for the rectitude of their intentions, and invoked the divine blessing upon their efforts in the cause of humanity, did any one raise the cry of church and state? When Washington caused divine service to be performed in his camp and required the attendance of the troops, or when he was accidentally discovered upon his knees in private devotion, no one thought of denouncing him as an enemy to his country.

No one who has read the history of popery, but feels indignant at the tyranny, both temporal and spiritual, exercised by the Church of Rome; and our blood runs cold at the bare mention of the Inquisition. The Pope assumed the character of God's vicegerent upon earth, and claimed absolute power over all things, temporal and spiritual. His mandate could tear the crown from the brows of royalty, and raise a peasant to the throne When he spoke, kings feared, and nations trembled. And how was this mighty power acquired? It was by denouncing all learning and knowledge, except that which was delivered from the mouths of the priests as heretical and devilish. The Bible was locked up in the dead languages; its perusal absolutely prohibited to the people, and only select passages read in the churches, and then generally in the Latin language. To have a Bible in possession, even in an unknown tongue, was an offence to be expiated only by the severest penance; and any attempt to translate it into a modern language, or disseminate a general knowledge of its precepts, would consign the offender to the dungeons of the Inquisition. All learning was monopolized by the priests, and such was the general gloom of ignorance that even kings and princes were found who could not write.

But the light of the reformation at length dawned upon the earth. The Bible was translated into modern languages; its precepts publicly taught, and the people, who had submitted their consciences to the direction of some ghostly confessor, began to read the word of life and learn the path of duty for them-

selves. Learning, and knowledge, and science began gradually to revive and become more generally diffused wherever the Reformation extended. Happy had it been for the world, had it been general and universal. But the incubus of Popish superstition, still rests in darkness over many of the fairest portions of Europe, and the patriots of South America have cause to weep over the ignorance of their countrymen, which counteracts their noblest efforts of civil liberty.

Although the power and pride of Popery have been humbled, its spirit is not broken. Aware that the Protestant countries of Europe present too many imperishable monuments of the ambition and tyranny of the Catholic Church, the Pope availing himself of the clamors of the self-styled reformers, against our benevolent institutions, has turned his attention to the United States, and is pouring his missionaries by hundreds among us.

Catholic Chapels, Churches, and Cathedrals are rapidly increasing, and they boast a greater number of members in the United States, than any denomination of Christians whatever.* Weekly and monthly journals devoted to the Catholic cause, are springing up, and such is their increase of influence, that in Baltimore, no Editor dares to publish an article hostile to their creed, although it should be paid for as an advertisement.

The Pope is devoting his treasures with an unsparing hand, to gain a footing in the Southern and Western states. It is said, for this object he has expended more money than all the Missionary Societies of the United States together; and the Emperor of Austria, in the true spirit of Catholicism, wrings from the hands of his subjects 50,000 annually, to aid in the work of converting the people of this country to Popery. One of the principal means employed, is the establishment of seminaries for the education of youth, where all Protestant books are prohibited, and the principles of the Catholic church seduously inculcated. Think not the danger to be yet afar off; within the two months past, a Missionary of the Roman church has preached, and mass has been celebrated in an adjoining county.

When the treasures of the old world are lavishly employed to establish in our land a religion whose history is a continued series of usurpations and tyranny over the civil and religious rights of man; whose principles are the very reverse of those upon which our institutions are based, and whose practice has ever been to enslave both mind and body,—shall we, who profess to be Protestants and Republicans—friends of civil liberty

* Religious Sects.—The number of Roman Catholics in the United States is greater than that of any one Protestant sect. It is at this moment considerably more than 600,000. The Methodists are more numerous than any other Protestant sect, whose exact numbers are given; amounting to 421,000. The Calvinistic Baptists have 4,000 churches, but the number of communicants does not appear. We shall estimate them at 150,000. The Presbyterians number 146,296 members.

and the rights of conscience, sleep on our posts while the enemy is undermining the ramparts and making lodgments in the very centre of the citadel? I trust not.

"Error may be tolerated, but truth should be left free to combat it."

It is our duty as Parents and American Patriots to diffuse far and wide the blessings of Education; to put within the reach of the millions of American youths, the means of qualifying themselves to fulfil the high destinies to which they are called by the institutions of our country, and to improve, perfect, and adorn the glorious fabric that is rearing on the basis of American Independence.

In the language of one of the American Patriots, I charge you to "remember, that there can be no political happiness without liberty, there can be no liberty without morality, and there can be no morality without religion."

ADDRESS OF MR. RAY.

The eloquent tracing we have just heard, of the dawning and happy consummation of our Independence, under God's blessing, to the moral energy and enlightened sense of rights and duties, which strengthened the arm and buoyed the heart of our forefathers, leaves us, we trust, impressed with the necessity of laying the foundation of our future hope deeply secured in the moral as well as literary culture of the rising strength of our land, and with the value of the Holy Scriptures, as the only safe basis upon which to build. And assuming that the sincerity and strength of our convictions are only proved by our actions, permit me, in concluding the improvement of the endeared day of our assemblage, to ask each hearer to accompany me in a brief developement and advocacy of the means presented at the present day, for the mental and moral cultivation of the young.

The first attention of the parent and patriot would be turned to those at his own fireside, the offspring of his affections. And here, let it be premised, that Sabbath School operations are not intended to interfere with the sweet privilege and evident duty of guiding the youthful germ in its unfolding, by the voice of the tender parent, which every chord of the infant heart is strung to answer. As auxiliary to this, and as its efficient substitute, where it is unhappily neglected, the Sabbath School presents its humble claim. For while engaged at this delightful task, in

the circle at home, you would be startled by the reflection, that your children were constantly mingling with those, who never heard of God, and whose example in impiety might entirely counteract your domestic efforts. You would then be induced to ask your neighbours to join you in teaching each other's children, that a healthful moral influence might pervade the youthful community. And to aid in this, to give a fit sanction to the study, and ensure a season of universal release from conflicting engagements, the Sabbath would commend itself, as a suitable occasion to lead the mind to know, and the heart to feel the being, character, and claims of God. As to the subject of study, it would readily follow, that commencing with the usual elementary training as to letters and spelling, the course would be to render every child conversant with the word of God, as the standard of truth. This is the text-book of every believer in the land, and is of such vital importance, that all, who build upon it, would be expected to say, scatter its precepts far and wide. Yet after introducing the Bible, as a further source of interest, and to draw attention to its pages, it would occur to add something of an attracting form of study, exhibiting scriptural truth in practical life, in biographical sketches, and interesting incidents, and developing the stores of natural and religious history. But here the barrenness of the current books of the day would present itself; for Tom Thumb and Jack the Giant-Killer would as little improve the lisper, as Tom Jones or Baron Munchausen the advanced scholar; and your efforts would be directed to the preparation of books, combining utility, morality, and religion, of a liberal cast to unite the Christian community in their adoption. In the prosecution of the object, this has been effected, and a Sabbath School library may now be procured of nearly 200 bound volumes, and many more unbound, which meet the acceptance of Christians of all denominations. And to show the pains taken that in this all things may be done well, not a word or sentence is published by the General Union, that, after careful scrutiny, has not received the deliberate and unanimous approbation of a committee of equal numbers from at least four different denominations, each jealous of their respective tenets, who bestow their arduous labour gratuitously, and would be the last to aid in advancing the separate views or interests of any one denomination. These books form the principal portion of the libraries of the numerous Sabbath Schools in operation, as they do of those in this place; and as a stock of rational works, fitted for the profitable instruction of the youth of the land, they are before the public, whose candid examination, when more generally bestowed, will result in a liberal approval.

That in some of these books fictitious personages are introduced, is made somewhat a matter of objection, as if where there are no pretensions to their reality, any one can be deceived, or sincerity violated. The course of impressing important truth in

science, morals, and religion, by comparison, fables, and parables, is so natural and of such high allowance, that it would seem no friend to the improvement of the young would wish to be deprived of this avenue to their hearts; nor did you hear much of this objection, when children's tales consisted of idle trash, vitiating the taste and corrupting the principles. Is it then only to be opposed, when adopted to weave moral instruction with natural and affecting incidents, to cultivate a taste for reading and a thirst for knowledge? You would trust not.

But whether with or without this aid, having secured the benefit of a Sabbath School for your own and your neighbour's children, warm with gratitude, your interest in the young and your victory over selfishness increasing, your next and last step would be to extend these privileges to all around you, tendering your free services in organizing, or aiding to employ others: and here, my friends, you have the whole outline of Sabbath School operations. And can there be a sight more pleasing to man, more acceptable to God, than neighbours engaged, as bands of brothers, on a day blessed in its rest from the world's cares, in rearing these nurseries for heaven, laying aside all animosities and occasions of offence, mutual checks to each other as to the subject of study, mutual aids to improvement and success.

But what meets you, when engaged in these interesting labours, as you had trusted, for the good of others? You are gravely told, that the whole scheme is set on foot, and the energies of thousands of this and other lands excited by the pitiful prospect of making a speculation in the books the children may need. To this you would suppose your answer would be satisfactory, that letter cards are procured at one cent, the testament at twelve and a half cents, and the library books, although combining such a variety that one of each kind would supply a school of several hundred children, at far less than store prices; clearly proving that these publications simply bear their cost, and are necessary to secure the community from the oppressive profits otherwise made upon them in this matter in purchasing the necessary books. This diversity of kinds in the library books entirely prevents the advantage otherwise resulting from large publications; and such advantage, even where realized, as to the Bible and Testament, has only effected a corresponding reduction in the prices—thus fully solving the alarming inquiry made by some, as to what a large sum must arise from the profit of even one cent on each book, and what evil may thus be designed against our liberties, by proposing another question: How much such profits must amount to in the whole publications, provided *nothing* be made on each book? Or still another—Where the speculation is, admitting every difference that can be suggested, when in the Testament prepared for school purposes, more is published for 12 cents than is contained in 17 numbers of the

Reformer, which cost $1 41.* To the books used in Sabbath Schools and their prices, you would invite attention, and whoever loves the truth will certainly examine them, in comparison with others, before they condemn on this head. This is a reasonable request, and this is all we ask, for such examination will satisfy every person, willing to be convinced, that there is no speculation in the children's books.

Beyond this, you will be greeted with the charge, that priestcraft and sectarianism are the moving springs of action. Thus what is manifestly proved against the emissaries of popery, that in excluding the Bible from the people under severe penalties, and mantling communities with ignorance and superstition, they are guilty of priestcraft, is by some repeated at the present day against those, who, with heart and hand, are spreading the word of God, without note or sectarian comment, with all its light and liberty, to the ends of the earth, calling on the old and young to search its truths. It was priestcraft to suppress the Bible; it is called so to circulate it. Such inconsistency needs but to be named to be exposed.

The reformation which gave life, and energy, and liberty to religion, was not effected by opposing the circulation of the Holy Scriptures, and branding those who would furnish them to the destitute, and direct the heart of the youth to their pages. It may be recollected, who then set themselves up as guides and censors of the age, alarmed at the spread of light and truth, and at the prospect of every man, woman, and child, rich and poor, laity and clergy, becoming conversant with the word of God; and in slanderous decretals, condemning "the schemes of the day proposed under pretence of promoting religion, as irreconcileable with the spirit and principles of the gospel." To whom then may justly be likened some of the present age, who, under a more plausible name, but with a similar tenacity of purpose,

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*The people here pay but two dollars in advance for 52 numbers of the Journal or Gazette, while *for only 12 numbers of the Reformer*, each of which contains far less matter than either of our papers, every subscriber pays its *disinterested* editor in advance ONE DOLLAR. Here is speculation with a vengeance! Our editors have some partial aid from advertisements, but the editor of the Reformer has greater advantages from a far more extensive circulation, price of materials, &c.; yet under any estimate, is there not in this a speculation in earnest on the appetite of some, who, in their eagerness to see Christianity slandered in every shape, submit to being fleeced of upwards of SEVEN dollars for as much matter as our editors furnish for TWO? Or to show in one word the *disinterestedness* of the editor of the Reformer, he charges his subscribers ONE DOLLAR for his paper, while the Missionary Reporter, a monthly paper, of the same form, better executed, and neatly covered, is published at the same place (Philadelphia,) for FIFTY CENTS a year. These publications have no benefit from advertisements, and may be justly compared—and thus a clear profit of at least *Fifty Cents* is evident on each annual subscription to the Reformer, and of Five Hundred Dollars on every thousand subscriptions. This looks like speculation indeed—and it is admirable to see how readily it is swallowed by some, who are terrified at the very shadow of a suspicion of speculation in others!

(happily without the same weapons to enforce it,) as earnestly oppose en masse every attempt, in whatever form, to spread the Scriptures either among young or old, decrying with bitter rebuke every person who even gives of his substance or labour for their diffusion; but never sounding an alarm at the $100,000 expended during the present year, by two of the Crowned Heads of Europe, under the influence of the Pope, to propagate the Catholic Religion in the Mississippi Valley, to suppress the Bible, and to prepare us and ours for the tender mercies of the Holy Inquisition. If any good is really expected in the shape of Reformation Reformed, on Gospel principles, as is assumed, we first ask that that Gospel be sent with the wings of the wind, that education be so universal that it may be read by all from the lisping youth to the hoary sire, and that thus our works may all be tried by an enlightening standard, "quick and powerful." If the Bible condemns our efforts, help to circulate it, that our errors may be more fully exposed. Shrinking from this, loving not the light, and smearing a retreat with calumny and slander, how can even a professed Reformer expect to persuade you, that he is a friend of the Bible?

The time was, too, when the distinctness of the followers of the Redeemer in their works of mercy was a matter of reproach, and they were told to agree among themselves, and thus in their efforts avoid the charge of sectarianism, and they would do good. Granted—And Christians unite in inviting all to circulate the Bible, and in calling the attention of the young to the study of its pages, laying out of view disputed points; they unite in affording aid to the progress of Sabbath Schools by becoming auxiliaries or helps to each other for mutual improvement, and by the increase of the circulation of the books through the establishment of depositories, to reduce still further the prices; and it is called a union for unholy, for treasonable purposes. To this you would answer, that these associations for mutual benefit have no necessary connexion with Sabbath School operations, but that it is a mere matter of choice with each school whether to become auxiliary to the American Union, to the Methodist Union, or to no Union at all; and many schools are in operation, to whom we bid a welcome, who are entirely independent of any such connexion. The funds subscribed for the books of all the schools are payable by their constitutions *to their own treasurer and not to any agent or society*, to be expended *only* by an order *from their own Directors*, for such books as *they may direct*, which they are at full liberty to purchase at any store or wherever they please, without any necessary reference to any Depository, Auxiliaryship, or Union whatever. And the agents of the American Union are expressly directed to aid, if desired, in forming schools wholly unconnected with them, or even in assisting any denomination to form a school for themselves, so that in any way the young may become acquainted with the word of God.

Thus, as an advocate for Sabbath Schools, you would resolve the question for each parent to this simple point: *As you believe and love the Bible, will you join your neighbours in teaching it to each other's children, and in asking God's blessing on the attempt?* For this is all that is essential to a Sabbath School. Objections of any kind to the mode of doing this, adopted by others, form no discharge to you from this plain duty, and if others even err, there is the more occasion for you to go forward, and manifest by your improvements that you are equally anxious to engraft on the youth of the land the settled principles of integrity and morality, borne by the revealed tree of life. If parents would neither do this, nor aid or permit their neighbours to do it, would not the painful reflection cross your mind, that some of this reaching for objections might arise from opposition to the Bible itself, and that it would seem to be only reconcileable by substituting a book of a contrary cast? When christians are separated in their efforts, it is a reproach—it is sectarianism:—if united, it is still a stigma—a designing, unholy union. Yet, while thus clothed with these rebukes, as with a garment, you will hear much boasting of liberality and charity; of brotherly love and attachment to the Gospel. Ask for proofs, for reasons, for probabilities, upon which are founded charges involving great depravity, and you hear surmises, suspicions, conjectures, insinuations, instead of the just principle being observed, that in proportion to the enormity of the crime charged, should be the clearness and strength of the testimony—all manifesting, in place of argument and proof, their empty substitute, to assail the character and motives of the friends of a cause. If you lend your services to aid your neighbours in organizing schools, you are, without a shadow of truth, charged with receiving a salary or other pay for your labour; or that you are engaged to build up the branch of Zion to which you are attached,—although your efforts should be principally directed to urge professors of other denominations to teach their own and neighbour's children the Holy Scriptures without note or sectarian comment. If, to extend an interest in Sabbath Schools, you aid in employing agents to traverse distant counties and States, and to such *only* in this country is any thing given by the General Union as to their support, (for depository agents here or citizens volunteering to aid in forming schools in the county, never receive a cent); and he is branded, as if engaged in an occupation unworthy of reward or even sustenance, as a hired beggar, and as the selfish tool of designing men.

And is it so unaccountable, on correct principles, that in the populous and wealthy portions of the United States, those should be found, among our ancestors and kinsmen, who, knowing that the liberty and republican independence of our country are only safely to be based in the sound intelligence of the people, which amid our numerous wants in settling the forests of

the west would be but faintly advanced, should freely give of their substance to aid our efforts? Were we called upon to send of our means to them, where schools, seminaries, and colleges abound, where the bible is generally circulated, and where every neighborhood has its Sabbath School, it would be indeed strange. Such appeals are never made to us. We are only urged to awaken to a sense of our wants as to a general and moral education of our youth; to remedy which, our distant fellow citizens, with unsparing liberality, have aided us much. They will do it still with a "bountiful broad-cast," corresponding with the means with which they have been blessed. And is it from them that the objection arises, that their agents receive *from them* a reasonable support for their services in traversing the West? It seems not. Yet it would be supposed that they would be the persons most interested in this, and the first to know, how far it became them thus to employ their means. Even if mistaken in their views, should not hospitality ensure their agents a western welcome. How much the more, when their services are for the evident benefit of ourselves and children. The attachment of such an agent to the interests of the young, was lately, in the providence of God, sealed among us by his death. With every faculty cultivated, and in the freshness of health and vigour, he left the circle of endeared friends for the far West, braving the winter storm in his desire to forward Sabbath Schools, but his career was early closed,—he was drowned in January last in the waves of the Kaskaskia. "There is rest and peace and hope in his grave, but it embosoms the wreck of a father's joy."

The dispensations of Providence warn us to be diligent.

The voice from Mount Vernon of the Patriot Judge, the nephew of General Washington, approving the Sabbath School cause is scarcely stilled in the grave. In undertaking an office of the American Sabbath School Union, he said in 1826: "I can only promise to promote, as far as I can, the formation of societies subordinate to the parent one, to aid in the great work it aims to accomplish." His last communication closes thus: "That Heaven may prosper the benevolent work in which the Sabbath School Union is engaged, so honourable to them, and so beneficial to our country, and to those particularly who are the objects of their solicitude, is the ardent prayer of their friend and well-wisher. *Bushrod Washington.*" And will it be said that treason against our liberties by a scheme to unite Church and State flows in such veins, that his voluntary agency was proffered with mercenary or sectarian views? You would expect not; but rather that it was thus proved, that with the mantle of the great name he had inherited the spirit of the Father of his Country, whose anxious admonition should yet live in our memory, that "of all the dispositions and habits, which lead to political prosperity, religion and morality are indispensable supports."

And the living friends of the Sabbath School cause well deserve a reference. The station of the lamented Washington is filled by Chief Justice Marshall, whose name is an host, and who signified his acceptance of the office in the following language: "No man estimates more highly than I do the real worth of your Society, or the intrinsic value of the objects it pursues. I am much, very much gratified at the success which has thus far attended its philanthropic, meritorious, and well-directed labours. I hope and believe, that the future will not form a contrast with the past." Associated with whom, as a Vice-President of the Union, is a name justly regarded as an ornament of the

west, the Hon. John M'Lean. Such are its officers, for by the Constitution *no clergyman can be either an officer or manager.* And are these the men to be charged with *ignorance of the principles and objects of the Society over which they preside*, or with *combining for a speculation in children's books, for narrow scheming in sectarian projects, or religiously to enslave the country?* No patriot heart will answer in the affirmative. To these men, and we believe to the friends of the Sabbath School cause generally, in other matters public confidence is extended; their testimony, even where life was at issue, would be regarded; and when, with equal solemnity, they unite in saying that these charges are untrue, will further proof be demanded? Other institutions are judged by those whom they elevate to posts of trust, and thus present to the world as possessing their confidence, and this we ask—not to be condemned for the fantasies of even our visionary friends.

Indeed to talk about a political ambition to enslave the country by promoting the universal education of the young, who leave these schools long before they come to political age, is worse than idle. Nor even while at Sabbath School is a political sentiment taught them, nor can such a sentence be pointed out in their books. No; all is light and liberty, fitting them to mingle with the world as freemen indeed, to read and understand for themselves, to be sober, and wise, their country's safety, and its pride; although not suitable materials, it may be, for designing demagogues, whose hopes rest on *ignorance*, *prejudice*, and *intemperance* Hence their clamorous aud universal opposition in the hackneyed cant of Church and State—a union that would promise destruction to this cause, as well as to our other vital interests, of which we have full example. The schools in England and Wales sustained by the Church, unrighteously connected with the civil government, educate but about 328,000 children, while the Sunday Schools supported by the different classes of dissenters, having no union with the State, contain about 700,000 scholars: manifesting the reason why the Sabbath School cause asks no other aid than the allowance of its honest claims to the confidence of every lover of his country.

And thus, if a novice in these matters, you would suppose, that every candid inquiry was satisfactorily answered; yet you would find those, "who keep an assortment of objections to Sunday Schools, and who for want of else to suit the fancy of some accidental customer," would retail such as this: "that the names of the children engaged in this country, and who receive any present of books as bounty money, are carefully enrolled by these agents, and transmitted to His Majesty George the IVth, King of Great Britain, who, in the event of another war, would claim them all as his liege British subjects." This and others equally reasonable, you would acknowledge to be unanswerable; and in despair as to convincing any *against their will*, you would finally and fearlessly point to the fruits of Sabbath Schools in neighbourhoods, villages, and cities where they flourish, to the intelligent and moral youth, the affectionate and attentive parent, and the sweet Sabbath of peace; and struck with the kindly blessing, which has extended so humble a fountain to such overflowing width, confirmed as to the immense importance of the object, and awakened to a deeper sense of responsibility, you would resolve with us, that, "let others do as they may, for us and our houses we will thus serve the Lord."

To the humble teacher, whose gratuitous services, with those of the thousands of your associates, could not be purchased with money, and cannot be estimated by it, a consolation remains beyond the gift or refusal of man. On the increase of your numbers, intelligence, and piety, the hopes of this interesting cause mainly depend.

And to you, my dear children, with the map of life before you, we need not dwell on the value of the gospel chart. If with the vast ocean in view you were preparing to leave your hearths for a home beyond the sea, how acceptable would be the warning, that although the sun glistened on the smooth wave, there was treachery beneath it, there were rocks and quicksands in your way, from which no earthly friend could save, nor light guide you? How precious then the revelation of a pillar of a cloud by day, and of fire by night, to point and brighten your path-way home.? To such aid in the voyage of life, your faithful parents and teachers would lead you, humbly trusting to rejoice with you in a haven of rest and peace. Highly prize your privileges, for they are to be coveted. Do you not notice your youthful friends all around you

turned adrift in life, without ever hearing of the Children's Friend? Have they not stopped you by the way-side, anxiously wishing they could attend a Sabbath School? Listen and be wise. Your parents are deeply solicitous to fit you for the world, its trials, its joys and the hopes beyond. Be thankful, diligent and good; and it may be, that your conduct may yet earn for Sabbath Schools the undivided confidence and favour of all around you.

And is there a parent here indifferent to the subject? Is there a father who does not wish to be assured of moral principle in his child; in whose eye the tear does not tremble, when he hears the anxious breathing of his offspring after the flowery, but deceitful prospects of life? You have tasted of their emptiness—You know there is hemlock in the cup, and having in your hands the word of God, and in view the judgment day, can you leave your child to drink its bitterness to the dregs without a warning?

Is there no pulse that throbs in a mother's heart at the thought, that the intemperate who reel in our streets, the convict for crime, and the condemned at the gallows, were once such smiling prattlers as now laugh around her—once lightened the heart of joyous, but, it may be, careless parents, and now, where are they? And what hope have you, that of your child another tongue may not another day thus speak? Other than we propose there is none. The whole energy of opposition is directed to pull down, to scatter and destroy—never to build up—offering no substitute but ignorance of God, of happiness and heaven.

The friends of the Sabbath School cause have urged its claims to universal acceptance until their very earnestness, their labours and expenditures afford ground of suspicion to those, who feel not to do likewise; and while to such we refer the advice of the wise of another day, "that if this work be of men it will come to naught, but if it be of God ye cannot overthrow it," we would commit the subject, with its interests and fate, to the hearts of parents, to the friends of Zion, and to a faithful GOD.

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